2: Damm et al. --viii (1909) 1938 Woleaians
116, 123 Ifaluk

The sojourn on Aurepik from the 31st of October to the 2nd of November was short, and quite dramatic. Sarfert found an old man, who was well informed about the local history and legends. The collections were also satisfactory. Then as luck would have it, while the launch was on its way from the island to the ship, it capsized in the surf, and the photographic plates and all the ethnographic material were lost. That is the reason why we can not give any more exact details about the tools in the section devoted to the description of the material possessions, since neither Hellwig, Hambruch nor Krämer had been able to get anything from the natives, who had visited the ship, and they too had undertaken some collecting. Then Sarfert spent twelve days, from the 5th to the 17th of November, on Ifaluk. These natives were eager to cooperate in every way, but they did not know as much about the old religion and history of the island as he had expected. They themselves admitted that they had forgotten a great many of these old beliefs.

2; Damm et al. --1-2 (1909) 1938 Woleaians-1-2
116, 175 Ifaluk

Islanders blown off their course discovered a large number of the Carolines, and described them to Europeans long before the latter actually visited them themselves. In this way the Jesuit father Paul Clain learned about 32 islands between 1678 and 1696, and among them was Yfaluc. However, this is not mentioned on the map, which Clain made, and where he located the position of each island as the natives had shown them to him with little stones, which they stuck in the sand. In 1710 Somera drew another map, following the directions of the Sonserol inhabitants, and again we find the archipelago Faloc. For the sake of completeness, let us refer to Krämer's hint that the island "ban" on Somera's pilot chart (1710) can probably be traced back to Lezcano, and may refer to Ifaluk. On Cantova's native map (1721) we find Ifeluc again. And it is certain that James Wilson discovered it on October 27th, 1797. Wilson first sighted a single island, but when he approached, he saw that there were two narrow islands, which lay very close together; they must have been Feladjik and Moai. He exchanged some things with the natives, but did not make any ethnographical observations.

On the 3rd of April 1828, Lütke found the Wilson Islands again, and identified them as Ifaluk. [2] In 1844 Cheyne visited the island, and observed some fine holothurians on the reefs; that was the extent of his interest in the oceanic island world.

On the 31st of March 1875, the commercial and fishing schooner "Rupak," under B. E. Gall, touched the island, but did not stay there.

2: °Damm et al. --1-2 (1909) 1938 Woleaians-2
116, 175 Ifaluk

On the 5th of November, 1909, the Hamburg South Sea Expedition left Sarfert on the largest island, and picked him up again on the 17th of November.

2: Damm et al. --3
116, 103

(1909) 1938

Woleaians
Ifaluk

On their charts the natives called this island group: Faloc, Yfaluc or Ifeluc. After Wilson discovered this atoll in 1797, it was named for him for some time. Then Meinicke said that some other people called it Two Sisters. But these names did not last. Chamisso's authorities, the two natives Kadu and Edak, entitled this group Iviligk or Ibiliek. Lütke writes Ifalouk; the notorious dealer Cheyne likewise uses the native name Evalook, and his compatriot Russel Robertson, has Evalouk; all of these are equivalent to the German spelling: Ifaluk. Since this time the native name has been adopted much more widely. However, you also find Ifalik, which perhaps originated in Chamisso's accounts; this spelling was adopted for the Japanese Government Chart of 1925 (Number 772), and also for the Pacific Islands Pilot of 1933 (6th edition).

2: Damm et al. --4-5-
116, 131

(1909) 1938

Woleaians-1·2
Ifaluk

Lütke was the first to pay attention to the cartography of this atoll (1828). His chart [AN: see source] corresponds generally to the picture as it is today. But the northern part of the atoll is not correctly drawn, as Lütke sailed south. He shows the northwestern portion of the main island as a separate isle, Fararyk, which joins a large island, Ifalouk; in reality, both of them form the big Feladjik. On the other hand, the location of the two others, which he calls [5] Moay and Ella, is accurate. The Japanese Government Chart of 1925, Number 772, shows the most recent drawing of the atoll [AN: see source].

Location and Size

According to Cheyne, the diameter of the reef encircling the lagoon is about two miles. He estimates the circumference of the group as 5-6 miles, including the reef. With that he is considerably more exact than Meinicke *, who gives the circumference as "over a mile."

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* Meinicke, *Die Inseln*. . . ., II, page 358. His figures are quite different from the other sources; for instance, he says that the group is 5 miles from Oleai, while the latest statement of the [AN: British] *Pacific Islands Pilot* (1933, 1, page 502) gives it as 30 miles. The difference may be explained by the fact that Meinicke reckons with geographic miles, while the other sources use nautical miles.

2: Damm et al. --4-5 (1909) 1938 Woleaians-2
116, 131 Ifaluk

The following table gives the latitudes and longitudes of the various sources:

Year	Discoverer and Traveler	lat. N		long. E
1797	Wilson	7° 14′		144° 50′
1828	Lütke	7° 15′17″		215° 29′8″
	Raper	7° 14′		144° 30′
1844	Cheyne	7° 11′		145° 8′
	Gulick	7° 15′		144° 31′
1888	Meinicke	7° 15′		144° 31′
	Sievers	7° 15′		144° 31′
1920	Kolonial Lexikon	7° 15′		144° 31′
1925	Japanese Government Chart	7° 14′19″		144° 25′20″
			to	144° 27′13″

2: Damm et al. --5-6 (1909) 1938 Woleaians-1-2
116, 133 Ifaluk

Structurally, Ifaluk is a low coral atoll with a lagoon, that has a circumference of approximately five miles; it is circular, or according to Sievers, almost square.

Lütke said that there were four islands, but actually there are only three: the main island, Felādjǐk, the second largest, Falālắp, which adjoins it to the south, and the little isle, Elă. There is no Ifalouk Island in the circle of atolls, and the one which Lütke called Moay is [6] really Falālắp. A comparison of the first two drawings will prove this. Lütke's mistake is due to the fact that he made a separate little island out of the northwestern portion of the large one. Although Cheyne spoke of only three, Lütke's assertion was upheld over Meinicke until very recent times; Meinicke made Imoai and Falalap one and the same island.

The little sand island Elắńelap was first discovered by the Hamburg South Sea Expedition; it is possible that it is one of the newest atolls. But this type of sand island can disappear again very easily in any natural disturbances. During the typhoon of 1907 a little sand island called Mắje became merged with the large Felādjǐk, and it is now the new part of Sāgo village.

Lütke (1828)	Meinicke (1888)	Sarfert (1909)	Pac. Islds. Pilot (1933) Jap. Gov. Chart (1925)
Fararyk Ifalouk	Flarik	Felādjǐk	Flarik

2: Damm et al.--5-6 (1909) 1938 Woleaians-2
116, 133 Ifaluk

Moay	Imoai		
Ella	Ella	Elắ	Ella
	Falalap	Falālắp	Flalap
		Elắńelap	

The reef is typical of atoll reefs; on the southeastern side it makes a large bulge, and it is supposed to have a circumference of five miles. In the south there is a shallow, narrow passage between the Elắn and Falālắp Islands; Sarfert says that the broader one between Falālắp and Felādjĭ́k is sixty meters wide. There are two landing places on the southwestern tip of Felādjĭ́k Island.

2: Damm et al. --6-7 (1909) 1938 Woleaians
116, 132 Ifaluk

The island group has not been spared by typhoons; in fact five of them have vented their fury on it. Previously, violent wind and rain caused some damage. Trees were uprooted, but nobody died, although these storms were followed by famine. The typhoon of March [7] 27-28, 1907 devastated the island, and 35 natives perished (24 from Jór, 10 from Jiwăn on Falālăp, and one boy from Felădjĭk). According to the local reports, the wind first appeared from the NE, and it lashed the island group broadside, but as yet there was no flood tide. But when it turned SE the water roared over Falālăp and Felădjĭk, and carried everything away. In 1909 you could still see some of the havoc that it had wrought. Hellwig wrote in the Logbook of the Expedition: "The dry, white trunks of great trees, that were bereft of their branches, stood out among the underbrush, and even at a distance you could see the palm trunks lying in rows on the ground."

On the other hand the typhoon did some constructive work; it fused the sand island Máje with the large island, and thus increased the area suitable for building purposes.

2: Damm et al. --8 (1909) 1938 Woleaians
116, 137 Ifaluk

The scenic charm of the group is greatly enhanced by the profusion of coconut palms and bread-fruit trees. According to the [AN: British] *Pacific Islands Pilot,* 1933, these were only found in numbers on Felādjik and Falālap; Elā, on the other hand, only had a few of them.

2: Damm et al. --8 [2] (1909) 1938 Woleaians
116, 136 Ifaluk

At first it seemed that the island did not have anything except mosquitoes; they appeared at twilight, and came back every night. Sarfert's boy and the interpreter had to keep a smudge fire going all night, or else they could not have stayed on the island. Formerly there were only a few mosquitoes. The following table [AN: omitted here, see source, pages 8-11] gives just a small number of the land animals; naturally there are a great many more in the ocean.

2: Damm et al. --8-10 (1909) 1938 Wolenians
116, 192 Ifaluk

[The vocabulary is omitted, pages 8, 9, 10].

2: Damm et al. --11 (1909) 1938 Woleaians
116, 161 Ifaluk

Only the two larger islands of the atoll, Felādjik and Falālap were inhabited; Elā had never been settled. The population was divided in the following manner:

Year	Source	Felādjik	Falālap	Total
1797	Wilson			about 200
1828	Lütke *			about 150
1852	Cheyne			about 140
1903-4	Sievers			281
1909	Hamburg South Sea Expedition	109	99 (62 in the south, 37 in the north district)	208
1914	Finsch			about 300
1930	Pacific Islands Pilot			305

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* Lütke believed that this number was fairly accurate; his companion, von Kittlitz, speaks of a very large population.

2: Damm et al. --12
116, 142

(1909) 1938

Woleaians
Ifaluk

The natives are tall and well built. Their skin is light brown, and the hair is black. Children often have very brown, almost blond hair; it is cut near the shoulders, at least Sarfert never saw hair, that had been allowed to grow to its full length.

The men do not have much beard; whiskers are never worn, but they do have a beard on the chin. Moustaches are kept short, and they are not very popular.

2: Damm et al.--12 [2] (1909) 1938 Woleaians
116, 164, 178 Ifaluk

You seldom find ringworm. However, Sarfert saw a good many large scars, decayed legs, etc. In contrast to the other Carolines (for example Polowat, Satowal) syphilis occurs here. According to the natives, the life span was formerly very long, but people now die in middle life. The health conditions alone can not be responsible for this situation; it is much more likely that the cultural decline plays just as important a part in the premature decease of the inhabitants.

2: Damm et al. --12-13
116, 192

(1909) 1938

Woleaians
Ifaluk

[AN: For a glossary of native terms describing parts of the body see source, pages 12-13.]

2: Damm et al. --14 (1909) 1938 Woleaians
116, 152, 609 Ifaluk

The natives were very cordial and friendly to Sarfert. The attitude of the women was most amusing, whether the men were present or not. By nature they were vivacious, but whenever their husbands were around they scarcely uttered a word. During the exchanges they turned away when they wanted to laugh; but their eyes showed what they were thinking, and the eyes glistened in a sly but quite provocative manner.

When Sarfert was alone with them, they made no secret of the fact that they were all crazy about him. They proved it by their caresses and the dancing movements, which they made; even a white haired old woman tried to allure him, and her zealous efforts aroused much mirth. The women all declared that they simply wanted him to give them tobacco; * and they promised, that they would tell all the white men who came to Ifaluk that he was much nicer in every way than they were.

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* Tobacco has always been a very desirable commodity (Robertson 1876 / 1877 , page 50).

2; Damm et al. --14 [2] (1909) 1938 Woleaians
116, 152, 437 Ifaluk

Sarfert noticed that, when they were bartering, [AN: chiefly tobacco] they always had their minds set on one particular object; if they could not get it they usually took their exchange gifts back again. Then they calmly set ridiculous prices on even the tiniest things, which they were offering. If Sarfert became angry, they explained that the white man could produce all these items easily, and he had an adequate supply, while they did not! Lütke and Kittlitz also noticed this selfish attitude, and they had been warned about these islanders by the whalers.

They were astonished at the phonograph, laughed at it, but kept at a safe distance, and tried to peek into the horn. They thought that a man was hidden inside the apparatus!

2: Damm et al. --15 (1909) 1938 Woleaians
116, 302 Ifaluk

The men use a pair of white ballich shells to pull out their hair; this shaving apparatus is called gum, and it is fastened to a lock of hair....

The hair is worn shoulder length, at least Sarfert never saw it full length. There is no thick growth of beard. Whiskers are not fashionable, but most men have a beard on the chin and a moustache; the former is short, and the latter is very thin.

2: Damm et al.--15-17 (1909) 1938 Woleaians-12
116, 304 Ifaluk

There is no circumcision. Most of the natives prolong the lips of the vulva by artificial means; the men elongate the labia by pulling, and the women also pull out the hair "because men do not like it."

The early travellers frequently mentioned the amount of tattooing that you see among the inhabitants of Ifaluk. This was still practiced at the time of the Hamburg South Sea Expedition. The majority of the natives were tattooed (to tattoo is mắk), but not all of them. Anyone who does not like it, is not required to have it done. Then too the natives could not explain why they used this decoration; it was simply an old custom, that they still observed.

In 1910 there were still two men, who knew how to do tattooing; and a third was living on Faraulip, because he had joined some natives from that island, who had been staying on Ifaluk. The tattooing instruments are the tattooing comb (ralíd), a wooden stick, with a small comb containing several rows of teeth, made of bird bones, [16] and the wooden tattooing hammer (wắu) [AN: see drawings 3 and 4 on page 15 of source]. The coloring matter comes from the resin of the lắgidj tree. It is burned, and the soot is caught in an earthen pot, the kind that comes from Yap. Then the soot is scraped together with a coconut leaf. During the operation the patient sits on a special type of mat (djóub) so that he will not interfere with the process. The drawings 5-9 [AN: See source show the various patterns. Many men are not completely tattooed, but just have it on their arms and the sides of their legs. [17]

Tattooing was probably borrowed from Mogemog. But the natives believe that mankind learned about it through Lugeilä̆ń, a heavenly being, who is tattooed himself. They do not know from whom he acquired the art, but they assume that it was from Ä̆luelŏb, the highest god of all. When Lugeilä̆ń wanted a wife, he went down to earth, and at this time men saw the strange decoration, and learned the various patterns.

2; Damm et al. --17 (1909) 1938 Woleaians
116, 301 Ifaluk

Wooden combs (lōuwá) are favorite adornments for the hair; they are made of little sticks, which are pegged or fastened together [AN: see drawings 10-12 in source]. For dances they are also decorated with feathers.

The customary ear adornment (djüerŭ́) consists of little coconut rings (darak) and of conus shell rings (madj: Hellwig: märče). Drawings 13-18, 25-27 show the multiplicity of the forms and arrangement of the rings. One piece (drawing 20) shows a combination with the precious fắubṓbo decoration. Men and women do not wear the same kind of ear adornments. Men [18] have numerous little coconut rings strung like beads into dangling pendants; the women, on the other hand, use larger coconut rings and white sea-shells; they are hung together like chains, and occasionally some tortoise-shell rings are added too; these also appear singly. Then there are even more unusual arrangements:

1. maregĭ́s (also unulắnii) decoration (see drawing 35); formerly it had two Tridacna pearls attached to a tortoise-shell hoop; European glass beads are used today. (drawing 36)
2. sarŭ́n: spindle-shaped decoration for men, made of coconut and shell rings, arranged in various ways (see drawings 28-30). Most of them also have little chains, with spondylus disks attached.
3. legasirắ consists of white shell and little black coconut sticks, which are arranged in rows on a coconut string. (see drawing 32) [20]
4. wṓdj is an old-fashioned triangular decoration for men, made of tortoise-shell; it is seldom used today. (drawing 33).

2; Damm et al. --17-20 (1909) 1938 Woleaians-2
116, 301 Ifaluk

5. Men wear the wheel-shaped tortoise-shell decoration, that comes from Polowat; but it in no wise shows the variety of forms, that are found on that island. (see drawings 38-40)

6. fắu bŏ́bo (also fắu djuerŭ́) is a triangular little piece of spondylus (fắu is spondylus), which is generally attached to a little chain of shell and coconut disks, fastened to a ring of tortoise shell, and then attached to the lobe of the ear. (see drawings 19-23). Drawing 21 shows glass beads already in use.

7. Drawing 31 is a masculine adornment without any particular name; it consists of a small chain of sea-shell and coconut rings, with their ends held together by means of a strong spondylus disk.

8. Drawing 37 shows a unique type of ear pendant; a piece of tortoise-shell with white glass beads is hung from a coconut ring.

2: Damm et al. --20 (1909) 1938 Woleaians
116, 301 Ifaluk

Nose decoration (djūeru-wǒ́t). The septum is pierced with a fish-bone, and fragrant flowers are placed in the opening; the blossom of the warǒ́n is the most popular.

2: Damm et al. --21-22 (1909) 1938 Woleaians-1-2
116, 301 Ifaluk

There are many types of decoration for the neck. Necklaces, which seldom have two strands, (mắlamar, and mắremar) are made of hibiscus threads.

1. they are combined with coconut rings in various arrangements; this is called biligŏ́lu (drawing 41); similar pieces are in the Berlin Museum.
2. with large coconut rings, which are carefully arranged in rows; dajebắ (drawing 42)
3. of smaller coconut rings: dắrak (drawing 43)
4. of shell rings: bū́l, but generally these are mixed with coconut rings, (drawings 44-49); often the edges of the small rings or disks are not smooth, but sharpened (drawing 48). These attractive chains are also worn as a loin cloth. They come from Aurepik, Sorol and Fais, and are very costly. One Ifaluk native obtained this kind of chain on Aurepik for a wooden club.
5. of fish teeth: ṅiligū́ (drawing 50)
6. of tortoise-shell disks (drawing 51)
7. of coconut beads with a tortoise-shell fish hook attached: kabiligŏ́: drawing 52 shows a spindle-shaped decoration of shell with coconut disks at each end.
8. of small white shell and black coconut disks with red spondylus disks in rows between them: fáu mắlamar [22] (see drawings 53, 54). This decoration was especially valuable, because the material first had to be bought on Aurepik, and then the things were fashioned on Ifaluk. When Sarfert was on the island of Ifaluk, he found that the king

2: Damm et al. --21-22 (1909) 1938 Woleaians-2
116, 301 Ifaluk

had forbidden the natives to sell these decorations. He explained this by saying that this adornment belongs to the god Yańelap. It really belongs to the state, and has to be handed over for the tribute voyages to Yap. The king of Yap receives these chains. Broad rings of tortoise shell are frequently worn as pendants (see drawing 55); they are called borá͡u. But Sarfert says that they are also used for arm decoration, and in this case they are named lārelắk.

2: Damm et al. --23 (1909) 1938 Woleaians
116, 301 Ifaluk

Fluted tall tortoise-shell rings are the most common kind of arm adornment [AN: see drawings 56-58 in source]; occasionally they are made of coconut (drawing 59). They are called wŏ́dj or dắrak, according to the material used. They are frequently turned into ear rings. During the wŏ́dau dance the natives wear a garālibṓu; it is a peculiar decoration of locks of hair with white säle shells. (see drawing 60).

To decorate the hips there are:

1. gídi: girdles made of white shells and black coconut disks, which are also used as necklaces.
2. dắredar: girdles made of several rows of little shell rings (bū́l) and coconut disks (dắrak); they are distinguished by the little fillets of mää́l shells [drawings 61-64 in source]; this is a feminine adornment. Drawing 65 portrays a type that is unique in that two spondylus beads and a glass bead are used instead of the fillets.
3. dedā́r: loin cloth of women's hair, like the ones on Polowat.

2: Damm et al. --23-26 (1909) 1938 Woleaians
116, 291 Ifaluk

Both sexes wear woven loin mats (baleba l) of banana and hibiscus fibers *. Generally they are decorated with long black stripes (garīl), and then red stripes (garīl ligodjāl) are interspersed between them occasionally. All of the mats have fringes (Maderāl). The most prized loin mats are the ones with artistic diagonal black stripes (dāb), which have a wealth of different types of patterns (gaiāgi dawōl). [26]

Young girls wear an apron (siwisif) of leaf strips, which can be made from various kinds of trees; it consists of a front and a back apron, and it is fastened under the gidi girdle.

The hat (bāluṅ) is made out of pandanus leaf strips, which are sewed together.

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* According to Robertson this clothing is similar to what the Oleai natives wear, and it consists of fine pandanus mats.

2: Damm et al. --27 (1909) 1938 Woleaians
116, 241, 177 Ifaluk

There is a small selection of edible plants and fruit trees; three kinds of taro (wū́lak, wṓd, fī́le), bananas (wī́dj), coconut palms (lū́) and bread-fruit trees (mā́i). Sugar-cane (wṓu) and pumpkins (galawā́s) were introduced by white men.

2: Damm et al. --27 [2] (1909) 1938 Woleaians
116, 261, 251 Ifaluk

Von Kittlitz made some important comments about the famine, which he found among the natives in the spring and fall. This applied to Ifaluk as well as to Aurepik and Faraulip. It is a question of a shortage of food (including fish), which recurs at regular intervals, and which the natives seek to off-set by preserving bread-fruit.

2: Damm et al. --27 [3] (1909) 1938 Woleaians
116, 241, 462 Ifaluk

The cultivation of taro is considered a feminine task; men only help occasionally, and quite unwillingly. Women plant the tuberous fruit in old ditches, (bóalü), and for this purpose they use a digging stick (gṓt), which is often sharpened at both ends. It is possible that the other pointed weapons may also be utilized in this fashion. Leaves serve for fertilizer (wáli). Women plant bananas inside and along the ditches too.

The men attend to the care of the coconut palms and the bread-fruit trees. The head chief superintends all the cultivation of the land.

The following varieties of fish are caught: mṓs, jalŏ́n, debắr, baligắli, ētắm, igeliwṓdj, mā́l, moguḗïm, gamädjŭ́gid, rā̈li, balijalan̄āb, mắn̄ar (flying fish), in addition to sharks and turtles. [29]

There are different methods of catching fish:

I. by angling:

a) gāwṓdj: the fish hook is made of tortoise shell (see illustrations 88-90); this is used to get the mṓs, jalŏ́n and debắr outside the reef.

b) bắ: composite fish hooks; they consist of a shell lure of various kinds (made of white tawâl, violet bajŏ́k, black Meleagrina, yellowish mā̈́l, shining mother-of-pearl jā́rr, black wâl, plus hooks of tortoise shell, tufts of frigate bird feathers, and the necessary lashings. There are two types of these bắ hooks:

1. with the mother-of-pearl side inside, to catch the balijalan̄ā́b.
2. with the mother-of-pearl side outside, for the baligắli and ētắm.

c) gōlimắt or djū́: a hook of coconut shell for the flying fish (mắn̄ar); it is fastened to an empty coconut, which has been plugged. Several of these fishing contrivances are thrown into the water, and when they jerk or disappear the fisherman knows that he has a bite. The canoe goes out at once, and brings them in with the floats.

d) gorā́ińī: a large wooden hook, used to catch sharks; the shark is also caught with the snare.

2: Damm et al. --27-32 (1909) 1938 Woleaians-2
116, 226 Ifaluk

The hooks are kept in coconut or bamboo boxes; the cover and bottom are made of wood.

II. Net fishing. Various kinds of nets are made of kalekál, a kind of coconut string, and they are all tied with wugawúg knots.

a) djóu net with a composite frame; the two parts of the frame have special names; the lower section with the handle is the úb; the upper portion the kadúl. There are two forms of this net:

1. with a broken frame (as on Sorol); this is used to take flying fish at night outside the reef, with a torch-light illumination. The following story tells how this night fishing started: in early times the natives did not know how to capture the flying fish at night. One day Módj was in Oleai, and about sunset he started for Fanalur. As he intended to stay there for a couple of days, he took his sleeping mat along. He left for home at twilight, and the sea was so choppy that his mat went over board. [30] He did not discover this misfortune until he arrived in Oleai. He got several men to take coconut torches, and to hunt for his mat. When the canoe was on the open sea, the flying fish appeared and sprang into the boat. Finally the men found the mat, and returned home with a good supply of fish. This was the origin of the night fishing with torches.
2. With a straight frame, for the igeliwódj, mál etc.

b) fā́u is a large net with a circular wooden frame and no handle. It is used to take the moguḗĭm and gamädjŭ́gid inside and outside the reef.

c) ădī̆n is the ordinary net with floats (uabā́s) and sinkers (fâulĭ́m). It is used to catch various kinds of fish inside the reef at ebb-tide.

d) ū́g is a large, almost square net, which is folded on one side, and closed on one of the narrow sides, that are formed in this way. It is fastened to a stone with a string, and two ădĭ́n nets lengthen the opening; these are attached to the two vertical sides of the ū́g, and laid out in such a way that they widen out on the sea side in a funnel shape. (See drawings 100-101). [31]

III. The smooth mesafắr or gobấi spear, which may be three meters long, is used for spear fishing. This type of fishing is combined with the use of the ădĭ́n nets. Several canoes make a circle of these nets; the fish are driven together, and then speared from the boats.

IV. Fishing with traps is called ū́.

a) ulubắm: traps like the one shown in drawing 2 on the third plate [AN: see source].

The names for the different parts are:

entrance - mā́d
bottom - badjebắdj
side wall - bḗĭg
roof over the entrance - rū́gu

2: Damm et al.--27-32 (1909) 1938 Woleaians-4
116, 226 Ifaluk

back wall - gā́bi raised pointed part of the roof - ū́ń.
These traps are laid on the sandy ocean floor, and then sand is heaped around them, so that they can not swim away. Lăgum (crabs) are used for bait.

b) ū́limerouwṓli is the same kind of basket that is used on Sorol; it is used to get the rä́li. The terms for the various parts of the trap are the same as in a).

This basket is fastened on one side to a wooden float, and then attached by a rope to the canoe, which has to proceed very slowly.

V. Kite fishing is known. The kite (djṓligodjấiuk) is made out of bread-fruit leaves; a bait (kâulū́lu) of cob-webs hangs on the string; [32] elsewhere Sarfert says that the epidermal tissue of the shark is used as a bait.

VI. The natives engage in snare fishing (nīm) at different times, and also use various kinds of snares.

a) the lǟwud, the bait-fish for the shark, is caught with a snare, just as it is on Polowat.

b) Drawing 102 shows the contrivance, used to catch the shark; the central vertical string (karigắn) has the bait, which may be one of several different kinds of fish. . . .

c) When the natives want to capture a turtle, they take an ordinary rope, make a noose, and slip it over the head and front feet of the animal. In this way it is easier to haul the prey into the boat. On land, they simply turn the turtle over on its back.

2: Damm et al. --27-32 (1909) 1938 Woleaians-5
116, 226 Ifaluk

VII. Fishing with poison was formerly unknown; later the natives learned about it through the Yap inhabitants. There is no name for this kind of fishing.

2: Damm et al. --32 (1909) 1938 Woleaians
116, 224. Ifaluk

Hunting plays a very subordinate part in the life of the natives, as there are no large animals. Birds are caught

a) with the djṓu net.

b) with snares (ním), like the ones used for fishing, only these are larger. The natives lay tubular traps (uligǟs or dắwis) for rats; they are woven, and not made of bamboo, as most of the ones on the Carolines are.

2: Damm et al. --32 [2] (1909) 1938 Woleaians
116, 231 Ifaluk

The only domestic animals that Sarfert saw were hens (mălŭ́k); there were no pigs (sī́lo). He only found two dogs (gelắgu), and all the cats (gadŭ) except one had been destroyed in the last typhoon.

2: Damm et al. --32 [3]
116, 252, 462

(1909) 1938

Woleaians
Ifaluk

Women prepare the food, and steam it in earth ovens (feláń); these are similar to the ones used throughout Micronesia and Polynesia; you seldom find dishes roasted over an open fire.

2: Damm et al. --32-33 (1909) 1938 Woleaians
116, 372, 177 Ifaluk

According to the natives, Mòdj brought the art of fire-making from Yap. In olden days people did not know how to produce fire (jáf; buleliáf [33] the flame); so they ate everything raw, even meat. Today there are two methods of making fire:

a) the fire drill (liák), síne liák- flat stick, la͡u liák- vertical and rotating stick.

b) the fire plane or fire groove (la͡ulít), síne láulít - flat stick, la͡unáulít- grooving stick.

The fire saw is unknown.

To kindle the flame they use the ordinary type of woven fan (sa͡íbo), which is common throughout the Carolines.

felári - hearth, fire place, wurak - smoke, marodj - ash, fafi - firewood.

2; Damm et al. --33 (1909) 1938 Woleaians
116, 262 Ifaluk

The ocean provides the natives with meat dishes; in the list of fish, that we have already given, only the shark is not eaten; this is because it eats men (lŏdj), because it is poisonous, fai, sauufări, maudjilă, "because that is the custom."

The plant world supplies the natives with different varieties of taro, kodomŏlu, djaiwŏl, gŏb, waiwăĭ, gawŭdj, gili, mŏgumog, găle, lăle, făliob, jalomă, sugar-cane, and pumpkins, in addition to the fruits of the coconut palms, bread-fruit trees, pandanus and bananas. The fruits of the coconut palm are distinguished according to their condition:

lŭ mesŏ - nut with a very hard shell, and meat that is still soft, and easy to remove; the broken surface of the shell is black.
său - lŭ mesŏ with a broken white husk, accordingly a very young nut.
šŏu - lŭ mesŏ with meat, which is already hard.
ŭb - lŭ mesŏ without meat.

The green husk of the nut is called băjenne lŭ; the brown husk is băjenne šŏu.
When they crack the nuts, the natives say: silŏu; on Faraulip: selŏu; on Yap and Sorol: serŭ.

2; Damm et al. --33 [2]
116, 272, 262

(1909) 1938

Woleaians
Ifaluk

Palm wine (kári) is an important food. It is produced in the same way as on Polowat. And the natives prepare it in the morning, at noon and late in the afternoon. Cooked palm wine (líš) is mixed with water before it is drunk.

2: Damm et al. --33 [3]
116, 276

(1909) 1938

Woleaians
Ifaluk

The natives enjoy tobacco (dămā́ko).

2: Damm et al. --33-38 (1909) 1938 Woleaians-13
116, 415 Ifaluk

Among household implements people have:

a) scrapers, scratchers and graters.

1. fa͡ušuešǘ: a piece of coral, which is used to grate taro, etc.

2. waigań: coconut scraper of the Central Caroline form.

3. Tortoise-shell ax (ja͡ufĕ́li), like the one on the Mortlock Islands, for peeling taro; this has not been used for a long time. [34]

b) crusher (fa͡ulĭ́bōu) of coral lime to crush taro.

c) spoons (idīt) of coconut husk.

d) shell knives (sā́r)

e) coconut utensils.

1. giwuā́ri: small coconuts with a wooden cover, and occasionally with a wooden bottom; they are used to hold small objects and are put in the wŏ́da͡u pouch.

2. bā́le: large coconuts for palm wine.

f) wooden vessels of bread-fruit and lắgidj wood.

1. kabắńebań: large wood boxes with a cover and short handles; they are used to hold weaving materials.

2. wā́ru: large four-cornered wooden boxes for loin aprons, etc.; these are no longer extant.

3. sắb: wooden containers with covers, but without handles of any particular form and size [AN: see drawings 111-118 in source]. The one with a push-cover [AN: See

drawing 118 in source] is peculiar. Fish hooks are kept in these containers.

4. dŏbi lemā́la͡i: round wooden dishes without feet.

5. dŏbi lemābu: wooden dishes with noses but no feet; in this type the width exceeds the length.

6. dŏbi lemā́ulu: heavy, long wooden vessels.

7. dŏbi lemowalīel: circular wooden dishes with or without feet, but with handles (lenīligā́gal) [36].

8. dŏbi ūlu: these are the familiar Truk vessels, but there are no more of them to be found on Ifaluk. Hellwig collected a long dish with noses and four feet as a tepi; (this is the same as dŏbi).

g) baskets.

1. gā́to: a small basket made of coconut pinnates with a woven handle (first plate, upper row); this is used to transport food.

2. dŭ́gu: a tall basket of two coconut pinnae; they are used to carry food.

3. gabäā́ś: large circular basket of coconut pinnae with a string handle; this is used to hold banana, pandanus threads, and all the other materials, which are necessary for weaving. [37]

4. wŏ́da͡u: a long pouch of two coconut pinnae; it is the real purse for both men and women.

5. djū́k: a pouch used to carry wood, coconut husks, etc.; it is made of two halves of coconut fronds, woven together. It is similar to an open gĭlida͡uda͡u mat; the ends of the fronds, are tied into a handle.

6. wŏda͡u mā̈ń: four-cornered pouch of pandanus leaf strips. Sarfert could only obtain one specimen.

7. gā̈gadj: a curious form of pouch made of pandanus leaf strips. Smaller specimens were carried in the wŏda͡u pouch; this one is distinguished because of its plait, which runs diagonally over the middle of the pouch.

8. sigilā́la: a high, narrow little pouch, with a cover of pandanus leaf strips. Sarfert could only find one specimen.

h) net pouches of coconut fiber strings.

1. djṓudjoăle: large net-like pouches that can be tied together, made either with a narrow or a wide mesh; they are used for loin aprons, etc. [38]

2. djṓulimar: boat-shaped net pouches used to get bread-fruit; they are also soaked in these containers.

3. wŏda͡u: pouch of narrow string weaving.

i) bamboo boxes (giwuā́ri) for smaller articles (tobacco etc.) have wooden bottoms and covers; they are often decorated with scratched designs. The double box, with a central connecting piece of wood, is a curiosity.

2: Damm et al. --39 (1909) 1938 Woleaians
116, 412 Ifaluk

The tools were: 1. shell axes (delakī́) of different sizes. Other axes were unknown. The parts are called mimuḗïm - handle, fṓfo - coconut string fastening, dĕ́la - Tridacna blade.

2. Gimlet; there were two kinds; the plain stick borer (wŭ́lewul, Hellwig: wurawura) with a shark's tooth point, now with an iron point, and the burr (malubṓub) with a brace stick and a point of Pteroceras shell.

3. Compasses were unknown.

2: Damm et al. --40 (1909) 1938 Woleaians
116, 321, 301, 415 Ifaluk

Coconut shells are used to fashion bowls, boxes, spoons, but above all, beads for decoration. These beads are made in the same way on Luangiua. Drawing 135 shows some crude pieces, which have been strung on a leaf nerve, and are still to be polished.

2: Damm et al. --40 [2] (1909) 1938 Woleaians
116, 321 Ifaluk

Shell is used for ax blades of Tridacna, fishing hooks of mother-of-pearl, shell beads, decorative disks of conus shell, dye bottles made of barnacles. The men make the red spondylus beads, and this task is especially important. This costly shell is purchased on Aurelik in exchange for loin aprons, knives and similar objects; the Aurelik natives fish for it inside the reef. Men break the shells into little pieces, grind them with a stone, and pierce them with the *wúlewul* borer. The large mother-of-pearl shell (*sálo*) was also worked in this manner.

Tortoise shell is used for decorative rings and fish hooks. The back shell of the tortoise is pried loose with a burning stick; then an ordinary bore is used to cut the fish hook out of the shell, and the rough skin of the ray's back polishes it and files it into shape.

2: Damm et al. --41-42
116, 386

(1909) 1938

Woleaians
Ifaluk

The following dyes are used:

1. black dye.

   a) this is procured from black stones, that are found among the pieces of drift wood. A knife is used to scrape some of this stone into a wooden dish, filled with water; then the sap of a coconut is wrung into the same container, and the sap of a leaf of the gili tree is added in the same manner. This dye is used for the threads, which are to be woven.

   b) A large quantity of black coloring is required to paint the boats; it is obtained by burning coconut husks (bĕjĕnne); then they are dipped in water, and used on the wood as if they were brushes.

   c) The tattooing color is obtained from the resin of the lăgidj tree.

2. red color; there again there are two kinds:

   a) to dye the threads; people peel the bark off the lăle tree, mix it with coral lime, which has been broken into small pieces and burned [42] and then it is all pressed into a wooden container with water (red color - ligodjă).

   b) to paint the boats; the natives take red earth from Yap, which is kept in little string pouches or in containers made of barnacles; this is stirred in water, and they add the sap of a tapped bread-fruit tree. A bird-shaped wooden bowl (dŏbimăb) is used as a dye pot.

   c) Body painting.

2: Damm et al. --42-43 (1909) 1938 Woleaians-1 2
116, 285 Ifaluk

Braiding is women's work.

1. pandanus mats (gīagi); there are four types:
   a) fa͡usibḗïk is the sleeping mat; it is simply braided out of strips, which are usually about a centimeter wide, although they become narrower.
   b) fŏ́lu is an unusual form of sleeping mat; it is double, and in the center there is a strip about 5 centimeters wide; it appears that the two sides of the mat are plaited together through this strip. Sarfert was not able to obtain one of these mats.
   c) jắb is a simple mat for little children.
   d) djṓub is the mat on which men sit, while they are being tattooed. At the present time these mats are no longer found.

The pandanus tree (fā́r) supplies the material for these mats. Women dry the green leaves for a while over the fire, and then spread them out in the open. They are exposed to the rain, but the leaves are not soaked more than three times. They are now put in the sun, and after four or five days they are ready to be worked. The leaves are smoothed with a piece of coconut shell, by drawing them through the hand, and then they are torn in narrow strips.

2. Coconut mats (gilĭ) are all used for slumber; there are several kinds:
   a) dăbắrau is a mat of two coconut fronds, with the nerve running through the center. This is because the two were laid together in such a way that the point of one coincided with the twig end of the other.

2: Damm et al. --42-43 (1909) 1938 Woleaians-2
116, 285 Ifaluk

b) ädŏ́lo like a), however, the pinnae are plaited into a braid on the long sides, running parallel to the nerve. [43]

c) gili daudau is a mat made of two half coconut fronds, which are twisted together so that the nerves will form one side, and the braid the other.

d) gili ebắba is a mat like c) except that it is braided out of one whole frond.

The coconut mats are all worked in what we call "cross plaiting."

3. Basket weaving is a woman's task. Coconut and pandanus leaves furnish the material for it.

a) baskets of coconut leaves are gắto, dŭ́gu, gabääš, wŏ́dau, djŭ́k.

b) baskets of pandanus strips are găgadj, sigilăla, wŏdau mäń.

2: Damm et al.--43-44 (1909) 1938 Woleaians
116, 286 Ifaluk

Weaving.

The materials are made of fine banana fibers (wǖis) or compact hibiscus fibers (gulifāo); occasionally they are dyed black or red. A wooden needle entwines artistic borders.

The loom (dā́l) is fastened to two poles (wīsắl) which are stamped down into the ground, and then attached to the wall of the house or the roof; the similar system is used on Kusae. The girdle for the weaver is tied on the notched board. The weaver is seated on a plank (fā́wa). The parts of the loom are called [AN: compare drawing 142]: [44]

Number in the drawing	English term	Ifaluk
1	warp and breast beams	bā́b
2	sword	gabṓb
3	heald rod	ńū́ń
4	separating stick	dĕ́ba
5	cross staff	olŭ́d
6, 7		dī́b
	warp threads	knudŏ́lu

2: Damm et al. --45 (1909) 1938 Woleaians
116, 177, 437 Ifaluk

In olden days there was more commercial activity than in 1909; however, the Ifaluk natives never equalled the skill of the Polowat people in this respect. At the time of the Hamburg South Sea Expedition they still purchased the fine spondylus shells on Aurepik and Truk, and paid for them with loin aprons and knives. The tribute voyages for Yanelap are not so important as they used to be either.

2: Damm et al. --45 [2] (1909) 1938 Woleaians
116, 502, 463 Ifaluk

In 1909 the knowledge required for seafaring was no longer preserved. Not one of all the men on the island knew how to sail by the stars. Only one had a vague idea about trips to Oleai, Faraulip and Lamutrik, but that was all that he knew. According to the islanders, there were still two experienced Ifaluk captains on Yap and Ngulu. Under these circumstances it was impossible to make a sailing chart.

2: Damm et al. --45-49 (1909) 1938 Woleaians-1 -3
116, 502, 821 Ifaluk

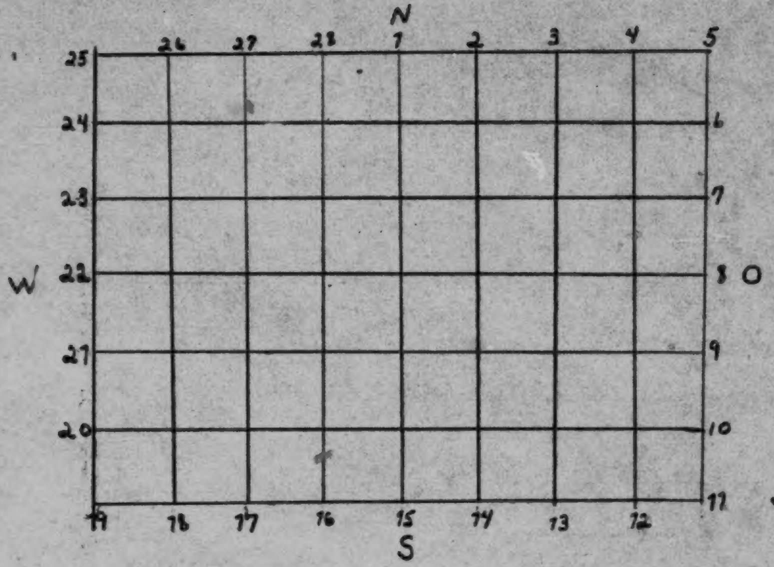
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Fig. 143. Compass Rose (sketch by Sarfert).

2: Damm et al. --45-49 (1909) 1938 Woleaians-2
116, 502, 821 Ifaluk

A knowledge of the stars is the basis for all nautical information. The natives knew the following stars: (fűś).

mòl	Lyra	eruol	Three Kings (in Orion)
ugelík	Orion	dumul	Virgo
māriger	Pleiades	djerewol	Raven
ūl	Aldebaran	lup	
mâilŏb	Eagle	wolewole	

gűi Fish, an enormous star, which travels all over the heavens; ugelík and erűől belong to it. [46]

lāke		dagalíp	
dōbi		mōlārű	
īdj		mâidjík	
mālu		ălalimēi	Milky Way

mălām moon, the natives knew about the man in the moon, or Liganós: but they had no more exact information about him. The sun had no significance, whatsoever. Sarfert did not give a native term for it. They had no conception of the stars; the Yap inhabitants had told them that they were stones! Shooting stars - jajāle fűś.

Drawing 143 shows a picture of the compass rose; the horizon was conceived in a rectangular form; point 1 is the place where a star rises in the vicinity of the polar star;

it sinks in number 15, so line 1-15 represents the course of this constellation. The same is true of the other constellations. [47]

Drawings 144, 145 show the position of the stars in the heavens at various times; when Altair goes down , and when it is at the zenith.

The natives know the following directions:

north	jifaṅ	northwest	ilodolifaṅ
south	jŏr	northeast	kodolifaṅ
west	ilodŏu	southwest	ilodolijŏr
east	jŏdou	southeast	kodolijŏr

[AN: the terms for the directions of the winds, pages 47-49 of source have been omitted.]

2: Damm et al. --49 (1909) 1938 Woleaians
116, 502 Ifaluk

The sailing trips, which are still known are:

Ifaluk - Oleai 9-23 of the compass rose.
Ifaluk - Faraulip 1-15 of the compass rose.
Ifaluk - Elato-Lamutrik 21-7 of the compass rose (Lamutrik is visible from Elato!)

Sarfert said that in olden days the natives also dealt with Satoan, which was settled by Ifaluk people, who came by way of Lamutrik.

Only one ship was known to have got off its course; the Hamburg South Sea Expedition saw the arrival of an Ifaluk canoe on Elato; coming back from Faraulip the boat was driven to Olimarau.

2: Damm et al. --49-52 (1909) 1938 Woleaians-1-2
116, 501 Ifaluk

There must have been a great many boats in olden times, because Lütke declares that he was greeted by twenty-five, with around a hundred men in the crews. The Ifaluk canoes are similar to the ones of Polowat and the other Central Carolines in that they are made of boards (uắ) of bread-fruit wood, and beside the out-rigger they also have the familiar fork-tail crest. There were various kinds of canoes :

a) wāliwuéī: a large sailing boat for long trips. They had their own names, and, as a matter of fact, they were named for the place where the breadfruit tree stood, the one that was used in the construction of the boat. The canoes were divided among the various clans as follows: [50]

The clan:	before the typhoon had:	in 1909:
Lawuáu	8	3 (one boat went directly to Faraulip.)
Sawōlŏ́b	1	1
Ledjōurǫ́u	5	1
Gạjudŏlin	3	0
Sắgǫ	4	0
Jiwăn	6	3(Of these one was in Faraulip and one in Lamutrik.)

2: Damm et al. --49-52 (1909) 1938 Woleaians-2
116, 501 Ifaluk

Jṓr 14 1

b) manuwĭ́li: a smaller sailing canoe, used for fishing.
c) kafadŭ́lę: a paddling canoe, which will not hold more than 4-5 men.
d) djašemăli: paddling boat for 1-2 men.
e) fofăt: float.

The natives also had play boats of various sizes; small ones were called galắl, and larger ones ligĕ́li. Drawing 146 shows a type, that was unusual in Ifaluk. This kind, which is called gaȗat, has a crescent-shaped ornament; they are often seen on Satoan, and there was one of them on Ifaluk before the last typhoon (1907).

[AN: For terms for the various parts of the canoe see source pages 50-51] [52]

The cooking apparatus (felań galigắb) for long trips consists of a four-cornered (50 cm. square) raised frame with slender little sticks, which serves as a grill. This contrivance (drawing 151) stands on legs over the belắf. A small coconut leaf mat (ĭlafe) is laid in this polygonal frame, and then sand is sprinkled on top. Fish are roasted here. When the natives are on the high seas coconuts are used for water vessels. The men catch rain water in a hat, which is turned upside down, and its tip sticks into a coconut flask.

2: Damm et al. --52-55 (1909) 1938 Woleaians-1-2
116, 396, 173 Ifaluk

The natives trace their knowledge of boat building back to a mythological origin. Sēlắn constructed the first canoe; he brought this art to the men on Mődj Island, which lies a four days journey south from Truk. It is not known who taught the people of Ifaluk how to make canoes. The first settlers of Ifaluk were a man named Mődj and his wife, and they came to their new homeland on a raft. But soon after that time, and even while Mődj was living, canoes were constructed.

The canoes are made out of bread-fruit wood. First the trees are felled with shell axes, and in this task the brothers and sons of the builder assist him. The king must give his permission for the construction of a large sailing canoe. No particular tabus are attached to this work. Other men help drag the trunks to the canoe house. All the workers sing in rhythm, so that the pulling will be in unison and most effective. [AN: for native text of this work song see source pp. 52 and 54] [54]

. . . the various planks of the boat are carefully joined together and bound tightly. The joints of the planks are caulked with pieces (bắle)of coconut husk fiber (bējĕ́nne), which are mixed with bread-fruit resin (wīlis). Then the holes for the binding are smeared with a mixture of burned coconut fibers and burned coral stone (fắu), which has been crushed. Drawing 147 shows how the planks are painted with red soil from Yap and black coloring, which comes from coconut hulls, that have been burned and then stirred in salt water.

2: Damm et al. --52-55 (1909) 1938 Woleaians-2
116, 396, 173 Ifaluk

During the canoe building there are four *bắṅewắṅ* conjurations, and these are always when the lines are drawn in the customary manner. On these days all the workers are *tapu*. Then, when the boat is finished, there is another conjuration, and a trial trip; while this is going on the men sing a certain song. [55] Coconuts are placed beside the boat during these magic spells; there are always two or more, but never three, five or seven. The size of this sacrifice depends entirely upon the quantity of nuts available.

carry the purlins, (falidibắb, no. 1 of drawing 156) into which the djŭ́ne are inserted. Girders and empty trusses (no. 2), both of which are called wṓu, are stuck part way into the purlins. Just as on Polowat and Satowal, the ridge purlin is ŭ́ŕi. The others (no. 3) have various names, according to whether they are attached to the empty truss or to the rafters; [58] in the first case they are kabańắk, in the other: kabĭ́lal; both are interchangeable. The rafters (no. 4) are called gā́to.

The gable walls are arranged in a special fashion. A central post (wadăbā́o) stands on the gabilibīŕi, beneath which a âudănilắlo beam is braced between the side posts. A roof (dăbā́u) projects over one gable wall; (no. 3 in drawing 155); its empty truss is called kabańắk di bīŕi, its rafters gā́to di bīŕi. This dăbā́u overshadows a veranda (bīŕi), which lies at the level of the purlins, and has a pot-board (fắŕe di bīŕi) in front. A special kind of beam support is not always available for it, as on Hok; the corner posts are šū́le, the two long beams lying on them are dalíelö̆b, the diagonal one is âudăn-ilắlo. This porch was evidently devised to protect the householder from the rain, if by chance he wanted to sit in front of his door. The mats used for covering the roof are jā́so.

2: Damm et al.--56-58 (1909) 1938 Woleaians-1-A
116, 173, 342 Ifaluk

According to legend, Módj brought the art of house-building from Yap; it is not known who taught it to the inhabitants of that island.

1. The house design.

The frequent typhoons have often destroyed the houses; during the last one only four dwelling houses escaped, (3 on Feladjik, 1 on Fafalap). Then they were not rebuilt with the same care, which had been used before. Formerly there were more houses than there are today, and they were also larger; they had a six-sided plan, and were made of wooden planks. But the natives did not know how to construct houses without using supporting pillars on the four corners. The deceased brother of an old man, who was still alive in 1909, saw this for the first time in Aurepik, in the house of a man from Yap, named Gamelâi; and he died on this island away from home. Since that time houses have been built in Ifaluk without any šūle. It seems that the natives have never erected any stone foundations, like the ones that are used on Aurepik, but they use the same name for them, bǟi.

im is the family dwelling. It is the ordinary rectangular house with a gable roof, that slopes forward, and no special stone foundation. Drawing 155 shows the old form. There are side posts (djúne) set in the framework of the floor (goráš, number 1 of drawing 155), which is made of four beams, and the walls (dibáb, no. 4) stand between them. The ceiling beams (gabilibin, no. 6) rest on the 4 corner-djüne, and then they

2: Damm et al. --58 (1909) 1938 Woleaians
116, 343 Ifaluk

malűm is the cook house. Each dwelling house or each family group has a cook house. When the natives were asked why special kitchens are used, they replied that: "the large house is used for sleeping and working (weaving etc.)." The real reason is probably because the preparation and cooking of dishes require light and space.

2: Damm et al. --58 [2]
116, 504, 361

(1909) 1938

Woleaians
Ifaluk

fanüuá is the boat house. Externally it is like the dwelling house, except that it is open on all sides, and has larger dimensions. (see drawing 157). The canoe houses are erected by the various parts of the villages, and belong to them. Before the last great typhoon the number of canoe houses was considerably larger than it was in 1909. The division of the canoe houses was as follows:

Part of the village:	in 1909:	Number of canoe houses before the typhoon:
Gajudö́lliṅ	1	1
Ledjṓurṓu	1	1
Lawua͡ú	1	1
Jiwắṅ	1	3
Jṓr	1	3
Sắgo	0	1
Sawṓlŏb	0	1

Sắgo and Sawṓlŏb do not have any more canoe houses; the natives in the former part bring their boats to Gajudö́lliṅ and Ledjṓurṓu, while the men in the latter shelter theirs in Lawua͡u.

2: Damm et al. --59 (1909) 1938 Woleaians
116, 344, 177 Ifaluk

Fenăp is the house for bachelors; the natives called it the "house belong king." These houses are public buildings. Usually women were not allowed to enter them. It was only when the king wanted to address all the inhabitants of the island to give orders or discuss laws, that women and children gathered here with their male relatives.

A long time ago there were no houses of this kind. Under the reign of Dibŏdăn a man from Yap, Fagil by name, was blown to Ifaluk, and he built the first fenăp. The natives built three others on this pattern. According to the Yap style, these all had a stone foundation in the water, and they were joined to the shore by a stone bridge. Two of them were on the main island (one on Ledjóurou and one on Lawuaû) and two on Falalap (one in the south and one is the northern district); the other parts of the village did not have any fenăp, so they had to be content with canoe houses. The typhoon destroyed all of them except one on Lawuaû, which is called Kadalû, and which served as an abode for Sarfert during his visit. It was 21 meters long, 5 1/2 meters wide and 5 meters high.

All of the men in one section of the village worked on the common canoe house, and when it was completed, they celebrated the event with a dance. Drawing 158 [AN: see source, p. 59] shows the floor plan of the only men's house still standing. The large supporting pillars on the sides (šúlefan) were made of big stones, and a platform was built on the central post; this was used when the king spoke to the people. Both the pillars and the platform were characteristic of these constructions...

2: Damm et al. --59-60 (1909) 1938 Woleaians
116, 343 Ifaluk

imelibḗlu is the lodge for pregnant and menstruating women. Since the last typhoon they have ceased to exist. The women stay in a little house, for there are still many of them adjoining the dwellings. [60]
imosílo is the pig sty. These stalls are only known by name.
There is no chicken coop (imelimā́luk) for the animals run all around.

2: Damm et al. --60
116, 352

(1909) 1938

Woleaians
Ifaluk

When you make an inventory of a dwelling house, you find the usual tools, and weapons, and also:

a) gogōdj: a pillow made of a loin mat, without any pattern.
b) ulúl: head support of wood
c) ujelijáb: head support of very soft drift wood.

2: Damm et al. --60-71
116, 361

(1909) 1938

Woleaians-1 -2
Ifaluk

The inhabitants do not distinguish between the village and the island; fălü is the word for both. Only Felādjik and Falālap are settled, and on the northern side. The farms lie scattered along the coast. Each house has a water-hole (ganíralu).

All of the land is divided into plots (bugodăl), which have special names, and these also apply to the houses, which are built on them.

a) the village Felādjik on the main island is separated into the following districts:(see drawing 159)

1. Săgo with the huts 1-4
2. Gajudöllin 5-13
3. Ledjóuróu 14-21
4. Sawölöb 22-27
5. Lawuău 28-43.

The districts 1-3 are included in Felādjik, the other two, 4 and 5 are Lawuău. The oldest part of this settlement is Lawuău, and the other sections were settled from here. This original portion also served as a residence for the king of the island group, Daoreligăr [61] and his assistant chief Sairū. A long, long time ago Săgo is also supposed to have had a chief, but his family died out. [AN: The names of the houses and their inhabitants, pages 61-65 of source, have been omitted.] [65]

b) The village on Falālap Island [AN: see Fig. 160] is divided into two districts, Jór and Jiwăn, in other words, into a southern and a northern part. This settlement is under the authority of Daoreligăr, who formerly lived in Jiwăn, and later moved over into the home of his wife. If the legend is true, the first chief of this island group, the man from Yap, Mōdj, settled in Jiwăn. [AN: the names of the plots with the houses and inhabitants, pages 66-71 of source, have been omitted.] [71]

c) Elă Island is uninhabited. The land is divided among the various houses. [AN: the names of the plots of land have been omitted.]

2: Damm et al. --72 (1909) 1938 Woleaians
116, 171, 411 Ifaluk

The bitter struggles with Oleai and Lamutrik show that the Ifaluk natives were a war-like people. However, they did not have a large array of weapons; they used:

1. The spear (dīlĕk) from 1 1/2 to 2 meters long; occasionally it was equipped with a barbed hook, and then it was called rumu dīlĕk. [AN: see drawings 161-163 in source]. The natives apparently never used sharks teeth on their spears.
2. The club (liwueǐjḗï) was a cutting and stabbing weapon in a simple spade shape [AN: see drawings 165-168 in source] or it may be a two-sided weapon, like the ones on Truk (drawing 164). The natives knew nothing about the former customary practice of studding them with sharks teeth.
3. Knuckle-dusters (rasirā́s) with horn-fish stings, [AN: see drawings 170, 171 of source]. Drawing 169 shows an interesting form, where the simple knuckle-duster is combined with an aṅipuṅipū́.
4. The natives learned about stone slings (ga͡úl) from Truk.
5. Bows (dawī́r) and arrows were just childrens' toys.

2: Damm et al. --74 (1909) 1938 Woleaians-1-2
116, 601 Ifaluk

The terms used to describe the family relationships show to what an extent the family circle (lewugodâi sēudōb or sēukaidūñ) was developed in a narrower and also in a wider meaning; these are the terms for:

grandfather (on the father's side) demăl dämâi.
grandmother (on the father's side) sīne dämâi.
grandfather (on the mother's side) demăl sīne, demăl silēi.
grandmother (on the mother's side) sīne jīne, sīne silēi.
father, husband of the father's sister, husband of the mother's sister dämâi.
mother, wife of the father's brother, wife of the mother's brother, silēi.
brother, son of the father's brother, son of the father's sister, son of the mother's brother, son of the mother's sister, bisīl, and also wisīl.
sister, daughter of the father's brother, daughter of the father's sister, daughter of the mother's brother, daughter of the mother's sister mäañăl, also miañâi.
husband, wife, jâudăg.
son lâuuli or djirimāle.
daughter lâul or djiridjawŭd,
father's brother wisīl dämâi
father's sister mäanăl dämâi.
mother's brother mäañăl silēi or manenebēi.

2: Damm et al. --74 (1909) 1938 Woleaians-2
116, 601 Ifaluk

mother's sister wisīl djin.
son's son, son's daughter, daughter's son, daughter's daughter, launēi.
wife's father demāl djāliganēai.
wife's mother sīne rāli ganēai,
wife's brother mäanal āli ganēai.
wife's sister wisīl āli ganēai.

2: Damm et al. --74-75 (1909) 1938* Woleaians
116, 462 Ifaluk

The man takes care of the construction of the house and of the canoe; he does the fishing, cultivates the bread-fruit and coconut palm trees, mades fish nets, dishes, net pouches and prepares the [75] palm wine (gāri). The woman does the cooking and light physical work like plaiting and weaving; she also goes out in the fields to plant the different kinds of taro and attend to bananas; their fine leaf strips are used to make loin aprons.

2: Damm et al. --75 (1909) 1938 Woleaians
116, 584 Ifaluk

The natives marry for love. If a man falls in love with a woman he makes a regular declaration. If she responds, he says: "go and ask your father." If he agrees, he says to his daughter: "Yes, bring him!" Then the girl brings her bridegroom home, and from that time on, he sleeps in the house of his parents-in-law. There is no particular ceremony or celebration, except that more food is served than usual, but the wedding is over.

If the girl does not like the man, but he is determined to have her anyway, he has to pay a certain price. Otherwise, there is no arrangement about payment.

2: Damm et al. --75 [2] (1909) 1938 Woleaians
116, 591 Ifaluk

The man always goes to his wife's house and sleeps there. He also has a right to claim a share of the property of his wife's family. If several children appear in the course of time, the husband's sister takes some of them in her house, in other words, in the house of his father. If that is too small, possibly because it is inhabited by several married sisters, a second dwelling house is erected beside it.

2; Damm et al. --75 [3] (1909) 1938 Woleaians
116, 833 Ifaluk

The natives talked with animation about the forms of coitus. . . On Ifaluk the usual procedure is for the woman to lie on her back, and the man to squat between her knees and to draw her legs over his thighs. Other forms were only known to a few men, who had learned them on Yap and Mogomog. After the intercourse the man cleans the vagina with his Lavalap.

2: Damm et al. --75 [4] (1909) 1938 Woleaians
116, 839 Ifaluk

Erotic abuses. Onanism (*sīlisī́li*) is known, and some people practiced it. *Coitus in anum* is unknown; according to Sarfert's native from Faraulip it is practiced on Mogemog. Sarfert's interpreter from Mogemog testified that cunnilinctus is also practiced on Ifaluk, and is called *moṅodíni*. On the other hand, the women do the same thing only when their husbands are dead, and then call this *mõnora͡i*. Possibly it is a similar custom to the one on Luangiua. We have already discussed the lengthening of the labia of the vulva, and the removal of the pubic hair.

2: Damm et al. --75-76 (1909) 1938 Woleaians
116, 582, 836 Ifaluk

Marriage is forbidden (etab) with all the women, who live in the same house with a man, that is with his sisters, etc. These restrictions apply to two generations, but not to the third; [76] accordingly, the grandchildren of brothers and sisters are permitted to wed. In olden days, when the population was smaller, father and cousin were allowed to marry. There is no objection to free love between unmarried people, and boys and girls.

2: Damm et al. --76
116, 837, 684

(1909) 1938

Woleaians
Ifaluk

Adultery occurs. If a husband hears about it, he scolds, but does not strike his wife. The adulterer must pay a penalty in the form of loin aprons, wooden boxes, and small or large canoes.

2: Damm et al. --76 [2]
116, 586

(1909) 1938

Woleaians
Ifaluk

Divorce is frequent. This is a very simple procedure; either a man leaves his wife, or she says that he must return to his own house. In this case the children are separated too; the boys belong to the man, the girls to the woman. Babies remain with the mother, unless the man's sister wants to have them. If the man marries again, he must pay an indemnity to the wife in the form of aprons, chests, boats etc. This is true for the wife too, only her family takes charge of the payment for her. There is a curious custom that this payment is disregarded if both partners marry again on the same day. In the other case, the one who weds first is the only one to make the payment, even if the other one is married on the following day.

2: Damm et al. --76 [3]
116, 163

(1909) 1938

Woleaians
Ifaluk

The women have a good many children. Three (deceased) women had ten, but today the average is between 3 and 5. The cause of this declining birth rate is unknown.

2: Damm et al. --76 [4]
116, 844

(1909) 1938

Woleaians
Ifaluk

Birth occurs in a special hut (imelibĕ́lu); the afterbirth (bä́i) is buried in the sand on the shore.

4: Damm et al. --76 [5]
116, 845

(1909) 1938

Woleaians
Ifaluk

The woman remains for eleven days in the hut, and does not leave it until the "little moon" has been in the west for five days. Then the chief sends another woman to get her. The natives laughed heartily at Sarfert's question, whether this happy event were celebrated with songs and dancing. For two months the woman does not do any work; she takes care of herself, and looks after the child, which is kept in a cradle (gulṓul). The husband and wife are not permitted to sleep together until the child is able to run around. If they disregard this, the child will die.

2: Damm et al. --76-77 (1909) 1938 Woleaians
116, 857 Ifaluk

Children lead a happy and carefree existence; they help their parents, but most of the time they play outdoors, sing, and dance in the moonlight. On all of his expeditions Sarfert was accompanied by a throng of children, who tried to attract his attention by doing all kinds of tricks (standing and running on their hands). Naughty children are always whipped. The smallest boys are allowed to go into the men's house, and so they participate in the life of the men from a very early age. When they reach a certain [77] size, between the age of 4 and 7, the boys receive a loin apron; the natives say this is "because the mothers and sisters do not want to see their boys naked any more." At this time the column of the nose is also pierced with a fish-bone, and a fragrant blossom (warǒṅ) is inserted in the opening. Little girls receive the apron siwisǐf sooner than they do on Sorol, for example.

2: Damm et al. --77
116, 553

(1909) 1938

Woleaians
Ifaluk

Children are named when they are about five months old.

2: Damm et al. --77 [2]　　(1909) 1938　　Woleaians
116, 561, 192　　Ifaluk

Terms used to designate age:
nursling sắlidali
little boy, little girl sắlidali mā́l or sắlidali djā́wud.
big boy dắli mál
big girl dalắiwid
man mā́l
woman djā́wud or fá͡ifil
bachelor, also widower ?
old maid, also widow libĭdj
old man dufḗï
old woman djā́wud dufḗï

2: Damm et al. --77 [3]   (1909) 1938   Woleaians
116, 764   Ifaluk

When an inhabitant of the island dies, all the people of Ifaluk gather together, cry, scream and sing songs of mourning (dā́ń). The deceased receives a new loin apron; his throat, upper and lower arms and legs are decorated with strings of white beads, and finally the whole body is smeared with red paint (lā́ń). The face just has a frame of color (see drawing 172). Then the arms are tied together between the upper thighs, the lower thighs are turned back, and bound to the upper ones. If the deceased person is a married man, his widow takes leave of him with mŏ́ńorai [AN: fellatio]. Then the body is wrapped in a pandanus mat (giagi) about 2 fathoms long, and he is buried with his head turned toward the west (!); the natives did not know the reason for this.

If death occurs in the morning, the burial is about four o'clock; in the other case, it is the next morning at sunrise. The corpse is laid in a box-like coffin (imelimắs) about a meter long, and this is made by all the natives, as soon as they realize that death is imminent. The coffin consists of sticks, which are fastened close together. Since the burial is in the sea, and inside the reef, the coffin is weighted with stones, which are either fastened to it, or laid inside... After serving as pall bearers the men are not etắb [AN: taboo].

2: Damm et al. --78 (1909) 1938 Wolcaians
116, 587 Ifaluk

The interval between the death of one spouse and the next wedding of the surviving partner can be 2-3 months, or only 1/2 - 1 month; the widower or widow determines this according to the affection he feels for the dead spouse.

2: Damm et al. --78 [2]
116, 621

(1909) 1938

Woleaians
Ifaluk

The same things that we said about the clan relationships on Polowat apply to Ifaluk. The natives here know the Saupŏlowat clans, which, as the name indicates, came from Polowat. Similarly, the Wisŭsu clan originated in Polowat. The Moṅaulifer, the Fănimēī, the Gadamăn and the Wolēī came from Yap. The last one is under the direction of the Polowat clan, that bears the same name. The Böl clan comes from Pulap; their chieftain (monainaṅ) was called Marēšū, and lived on Falalap. The Sauwŏl clan came from Ọleai. Then the Wuido clan, called Djăk, and the Sauwălēi clan under the name Saufalăšik are also found here.

2: Damm et al. --78 [3] (1909) 1938 Woleaians
116, 167, 175 Ifaluk

Ifaluk played a special role in the history of the Caroline archipelago, partly because of its wars against Oleai, Lamutrik and Elato, and then also because it colonized anew the islands, which it had depopulated, as well as Sorol and Faraulip. The following facts illustrate the dependency on Yap. At the time of the Hamburg South Sea Expedition, two men from Ifaluk, the only ocean captains left, had taken their boats, and 85 men and 6 women had gone with the steamer to Yap and Ngulu. Nobody knew when they would come back, because the king of Gatšapar kept these tribute payers on Yap for a long time; they had to work for him. So the suzerainty of Yap was still very powerful.

2; Damm et al. --78 [4] (1909) 1938 Woleaians
116, 643 Ifaluk

The chiefs are universally respected; when they enter, they are offered seats; children disappear into the corners of the huts, and are not seen.

The chief has a general superintendance over the islands of the atoll; he gives orders for public works, for instance the construction of the men's houses, and large fishing expeditions; then he also lays out the day's occupations; that is, he tells some men to work with the coconut palms, while others are supposed to cultivate the taro fields, etc. He gives these orders in the men's house. People also have to get his permission to construct large boats; this is not required for the smaller ones, or for the building of houses.

2: Damm et al. --78-79 (1909) 1938 Woleaians
116, 622 Ifaluk

The lesser chief is a kind of representative of the head chief. He has to oversee everything, and give an account to the head. [79]

The two lesser chiefs execute the orders of the head chief. They call the population together in the men's house, organize the big fishing expeditions and superintend the construction of the men's house.

2: Damm et al. --79 (1909) 1938 Woleaians
116, 643, 651 Ifaluk

The chiefs have certain specific excises. The head chief can claim a part of the yield of the fields and fruit trees for himself. He receives 1/5 of the catch of every fishing expedition, that one of his subordinates has undertaken, while the under chief gets 1/2 to 3/4 of what is handed over to the head chief. If the fisherman has not taken very much, the minor chiefs have much less, or nothing at all. In this case, the fisherman just gives a share to the tamŏ́l igidigī́t, whom he meets in the men's house immediately upon his return. The chief divides the booty from the common fishing expeditions among all the houses of the atoll (and not among the men); he and the other chiefs renounce their claims all together, or they may take one fish from the ones that are due to a house. If the catch is small, he takes a half, or even less of what a house is supposed to give him.

2: Damm et al. --79 [2] (1909) 1938 Woleaians
116, 643 Ifaluk

A chieftain's successor is his eldest son, or it may be the son of the brother or the sister of the deceased. In the succession the sister's son always has precedence over the son of the brother. If the family of the high chief is nearly extinct, he names his successor before his death; and he also names a guardian to act as regent for a successor, who is a minor.

2: Damm et al. --79 [3] (1909) 1938 Woleaians
116, 173, 643 Ifaluk

A native of Yap, Mōdj, is said to have been the first high chief; and he settled on Falalap in legendary times. Several of his children then went to Feladjik. . . . Mōdj had two sons; the elder became the high chief, and the younger the lesser chief. The natives say that this is the origin of the great and the minor chiefs. In addition to these two important chiefs, (*tamōl* *solōb*), there are also two chiefs of a lower rank (*tamōl igidigit*), who also come from the chief's family, and live in Lawuău; they are the men, who execute the commands of the chief, and give his orders to the people. Their position is reminiscent of that of the *pūlepūle* and *kōkōa* of Luangiua and Nukumanu, who also belonged to the ruling families.

2: Damm et al. --79-80 (1909) 1938 Woleaians-1-2
116, 173, 643 Ifaluk

The names of the high chiefs were:

1. Mṓdj
2. Ällofắs [80]
3. Dā́dar
4. A͡uắp
5. Ma͡iliắs
6. Moüra͡i
7. Sorắl
8. Gŏ́rigar; he is supposed to have lived at the time of the first great typhoon.
9. Modurŏ́k
10. Jalorắk
11. Gawurŏ́k
12. Malüdjŏm
13. Idä́lüb; he lived at the time of the third typhoon.
14. Ärülümắń
15. Dibắdău; he lived at the time of the fourth typhoon.
16. Soligŏ́u
17. Gilālobắk
18. Ola͡idiū́, he lived at the time of the fifth typhoon (1907) and disappeared on the trip

2: Damm et al. --79-80 (1909) 1938 Woleaians-2
116, 173, 643 Ifaluk

to Lamutrik.

19. Daoreligä́r was head chief of the island group at the time of the Hamburg South Sea Expedition (1909); the second chief was Sairū́, lesser chiefs were Duwäliŏr and Älewū́dj.

2: Damm et al. --80 (1909) 1938 Woleaians
116, 834, 576 Ifaluk

In the presence of any member of the other sex the rules of etiquette are strictly observed. No improper word may be used; for example, every term applying to sexual relationship, and even the words for apron, bălebal and siwisĭf, are forbidden. If the group is not a mixed one, the conversation is extremely blunt. Even in the presence of little boys, the men discussed sexual matters, and the children laughed about them. In the same way, the women used obscene language when little girls were around. When Sarfert was alone with the women, they spoke in round about ways of intercourse. When he showed them a waliwot with penis, they imitated coitus movements with it, or suggested this with their fingers. They made no attempt to hide the fact that they wanted to sleep with Sarfert, but they were afraid of their husbands, and of the head chief. This bold and provocative demeanor is in striking contrast to the custom, which requires that in the presence of their husbands, the women shall be restrained, even shy and frightened. Sarfert could always tell the difference. When men were in the group, the women only dared show their affection for him by sly signals, which they made from a distance.

2; Damm et al.--80 [2] (1909) 1938 Woleaians
116, 576, 763 Ifaluk

The customary greeting (gawŏ́n) for the people who are leaving is ošamĭ́l, and for the ones who are staying it is gosålok. These forms are always used, even if the absence will be for a considerable period of time. There is no particular expression, that is a farewell to the dying.

2: Damm et al. --81
116, 422

(1909) 1938

Woleaians
Ifaluk

The men's house and the large fishnets (*ädin̆́*, *ū́g*) for the big fishing expeditions are considered village property. The canoe houses are the property of the single village districts, Jor and Jiwan.

2: Damm et al. --81 [2]   (1909) 1938   Woleaians
116, 423, 592   Ifaluk

Land and soil do not belong to an individual, but to the family; this also applies to the stand of fruit trees. Even the five bugodắl, which the king possesses, are not his personal property, for he shares them with his brothers and sisters. The taro fields belong to the female, the coconut palm stands to the male members of the family. When a man marries, he brings his wife the usufruct of the property of his family. There is a mutual agreement about whether they shall receive their nourishment from the soil of his or her family. If the woman has any children, the husband gives one or two of his family plots to his wife's family. The amount depends upon his own wealth, and in any case they are never whole pieces of property; generally they consist of a taro field for the girls, and several palms for the boys. Some palm trees are always assigned; a group of them on the border of the property is notched in a particular way with a knife, so that a circular mark is made. This group is not for the children; it becomes the personal property of the mother's family. We can still see how the mother was formerly the central point of the family., A family has between one and seven pieces of property. The boundary lines (nibidā́li bŭ́god) are shown by trees.

The same regulations apply to the household possessions; the huts belong to the family, and indeed to the whole family.

2: Damm et al. --81 [3]
116, 422

(1909) 1938

Woleaians
Ifaluk

In addition, the adornments and household implements belong to the family: necklaces, tortoise-shell rings (for women only), knives, boats, dishes, spears, fish hooks, fish lines, fish traps of various sizes, chests, net pouches, looms.
The following items are considered personal property: combs, ear-rings, loin aprons, baskets and giā́gi mats.

2: Damm et al. --81 [4] (1909) 1938 Woleaians
116, 768 Ifaluk

Right of inheritance. This is essentially a family inheritance. The personal possessions of the deceased are buried with him, even family pieces of jewelry. He keeps his mat and loin apron, but his basket is burned.

2: Damm et al. --81 [5]　　(1909) 1938　　Woleaians
116, 692, 643　　Ifaluk

The chief is always the judge, and the court is the men's house.

2: Damm et al. --82
116, 689

(1909) 1938

Woleaians
Ifaluk

If a man uses bad language, is wicked and wanton or lazy about his work, he is warned by the head chief. If this happens several times, there is a more severe punishment; for example, the head chief takes the canoe away from the guilty party, and keeps it himself.

2: Damm et al. --82 [2]
116, 682

(1909) 1938

Woleaians
Ifaluk

If a murder has been committed, the chief orders the other men to bind the culprit, and to bring him to the men's house. Then all the inhabitants of the village assemble, men, women and children. The chief scolds the criminal severely, and then lets him go free; he is punished by being deprived of all of his property, canoes and loin aprons, and these things are given to the family of the victim. The principle, an eye for an eye, and a tooth for a tooth, is not observed, for the murderer is not slain.

2; Damm et al. --82 [3]　　　(1909) 1938　　　Woleaians
116, 683　　　Ifaluk

In the case of a fight, if the assailant had just cause for the combat, he is admonished by the chief in the presence of all the villagers. If the affair was more serious, the following penalties are exacted: for injuring an eye, an arm or a leg -- a canoe and two loin aprons;
both eyes, both arms or legs -- two canoes, and as many loin aprons as the culprit possesses;
one finger -- one loin apron;
two or three fingers -- two loin aprons;
four fingers -- two or three loin aprons;
a hand -- three or four loin aprons.

2: Damm et al. --82 [4] (1909) 1938 Woleaians
116, 685 Ifaluk

If theft has been committed, the chief orders the victim to take a similar object from the thief. Occasionally, the chief also scolds the culprit in the presence of the whole population.

2: Damm et al. --82 [5] (1909) 1938 Woleaians
116, 684, 643 Ifaluk

The chief does not intervene in a case of adultery. If the guilty man wants the woman, the husband surrenders her, but at a high price (large canoes, loin aprons, chests, etc.) If the culprit does not wish to take her, he does not pay so much; for example, a small canoe, or a large chest. In any case, the husband leaves his wife. If she has any children, the penalty is larger. The children go into the husband's house, but they are permitted to visit their mother.

2: Damm et al.--83-85 (1909) 1938 Woleaians-1-4
116, 173 Ifaluk

Formerly Ifaluk was uninhabited. The first settlers were Mṓdj and his wife Filidamṓl, who came from Yap. Originally, they came from Kărebar. * The parents of these first inhabitants are unknown on Ifaluk.

Mṓdj and Filidamṓl did not have a canoe, so they came on a raft (fōfắt); they travelled over the already settled islands of Mogemog, Fais and Oleai. The natives believe, that they steered by the stars. After they landed, Mṓdj built a house, Ilamắï on Falalap, in the northern district, Jiwăn; this is no longer standing. He dug for drinking water, and planted coconuts, bread-fruit, etc. which he had brought from Yap.

Occasionally, men and women from Oleai and Faraulip came and settled, and some Ifaluk people went to those islands to stay. The most exciting event was the arrival of some very large devils in human form. These giants were so thorny that big fish were speared on their bodies. They swam to the island, but when they did not find any food, they went peacefully away again.

Under Mṓdj's administration the Ifaluk natives became very warlike.

Battle with Oleai.

Mṓdj went to Oleai, and he liked it so much that he married a woman on this island. But the natives of Oleai did not like him. A quarrel started, and Mṓdj was wounded. He

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* This is probably the same as Gatśapar, which is the site of the cult of the god Yońalăv.

fled in his canoe, and went back to Ifaluk. Here he called his followers together, they returned to Oleai, and made arrangements for a long stay on the main island. After a while the Oleai people did not have anything more to eat, and so they moved over to Ráur Island. At once the Ifaluk men followed them, and there again they devoured everything. Then the Oleai inhabitants sailed to Bäliaû, but once again they were molested by their enemies. The same thing occurred in Otărau and finally in Falālüs. Eventually some of the Oleai natives died of hunger, and the others were weakened. That was the moment for which Oleai had been waiting; he and his companions attacked the enemies, and killed all of them (except his wife and his son). This son became the chief of Oleai. [84]

Hambruch, in his notes about Faraulip, gives another version of a struggle between Ifaluk and Oleai. Môis * was king of Ifaluk, and a guest in Oleai. While an Oleai resident was out fishing, Môis raped his wife. He did this on numerous occasions, until the husband finally surprised him, beat him, and threw him out of the house for dead. About sunrise the rain wakened Môis. He got a piece of wood out of the bushes, and used it to swim back to Ifaluk, as he did not have a canoe. When he got home, some of

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* probably identical with Mṓdj.

his people took care of him, and after a long time he was well again. Then he went into the men's house, called all the inhabitants together, took off his apron and said: "We will sail and fight the people who live in the direction, where my organ points." His penis pointed toward Oleai. Then the men made a great many spears, took a vast number of canoes and went to Oleai; there they slew everybody, except the maidens. Later there was a

War with Lamutrik

Since there was not much to eat in Ifaluk, Mṓdj ordered his men to go to Lamutrik and take possession of this island. As Mṓdj was very old himself, he named Ällofắs, his future successor, as general of the warriors. Some of the Elato natives had already perished from hunger, and the others went to Lamutrik. Ällofắs followed them, and started a battle at once; he was wounded, and there were dead on both sides. Then Ällofắs returned to Elato, and remained there.

Meanwhile, two months had elapsed, and the expedition had not yet come back to Ifaluk. Mṓdj was anxious about the fate of his soldiers, so he took a few men and went to Elato. When he found Ällofắs there, he inquired why they had not slain all the Lamutrik inhabitants. Ällofắs said that it was because they were too strong. Then Mṓdj ordered his men to make a lot of torches of coconut leaves, and once again the Ifaluk people sailed with the southwest wind to Lamutrik. They made a secret landing on the uninhabited side of the island, and then attacked the unsuspecting natives. It so happened that the wind blew the biting smoke of the torches into the eyes of the Lamutrik men, and so they could not see. They were all destroyed. Later Mōdj sent a man and two women to Lamutrik, to settle the island again.

Later, the chief Ma͡iliăs sent people from Ifaluk to colonize two islands of the Faraulip atoll, which had formerly been inhabited. They had fought each other until only one man, Uēliwă [85] was left. When Ma͡iliăs heard about this, he sent a woman, Nĭman, so that Faraulip might be populated again. This kind of civil war was unknown on Ifaluk; the two struggles with Oleai and Lamutrik are supposed to be the only warlike developments of any significance....

2: Damm et al. --85 (1909) 1938 Woleaians
116, 175 Ifaluk

The head chief Ola͡idiū́ lived at the time of the great typhoon of 1907, but he disappeared on a trip to Lamutrik. Under his administration the white merchant Sā́u left the island, and that was prior to the typhoon, while three Japanese, who were residing on Feladjik in Lawuā́u, left immediately after the disaster.

The high chief Daoreligár ruled in 1909, and Sarfert's Faraulip interpreter declared that he was a very great king. After the last typhoon, which devastated the island under his predecessor, many Ifaluk natives went to Lamutrik, Yap and Palau, in order to avoid a famine. When the island population was assured that it would have enough nourishment, the chief begged Sarfert to see to it that no more people would be removed. He had a similar experience on Aurepik; the natives, who came to Yap, were brought to Nauru.

2: Damm et al. --86 (1909) 1938 Woleaians
116, 772 Ifaluk

To the natives, the universe consists of the heavens (rā́ṅ), the earth (selŏ́b) and the underworld (fariouắl or ilŏ́l). They knew nothing about the world axis, that is found on Aurepik. The heaven is a large place, like Palau or Yap, and it is inhabited by people, similar to the ones on earth. These beings act like their earthly representatives, but the islanders could not say whether they too have to die, or not.

The underworld is arranged like the earth; that is, it has islands and oceans, and the sun, moon and stars shine when they have disappeared from the earth. It is also inhabited by men. Solāl is the king; he is half man, half lắwud (fish, snake or eel?); he does not have any parents, or any relatives. The large house, that he inhabits, is called Falisắt; that is all the natives knew about it.

2: Damm et al. --86 [2] (1909) 1938 Woleaians
116, 773 Ifaluk

Solắl created heaven and earth, by taking a grain of sand, and then rolling it from one hand to the other, while repeating a magic charm. He also created the ruler of the heavens, whose name is Äluelöb (see 2: 776) and his sister A͡udjäl, the real queen of the earth.

2: Damm et al. --86-87 (1909) 1938 Woleaians-1.2
116, 776 Ifaluk

The starry heavens are the abode of Äluelö̆b. He dwells as king in the house Fadjemấl, which stands at the zenith (woliwū́), and looks like a stately house on earth. He is larger than human beings, and omniscent; he neither eats nor drinks, and always has his eyes closed. He reposes on a platform in the middle of the house, while the other people sleep on the floor. His wife is Lamagḗï. If one of the inhabitants of heaven does not know what to do about something (building canoes, weaving), he asks various people for information, then turns to Lugēilă̈n and if he does not know, he turns to Olofắd. If he still can not find the answer to his problem, he begs Lugēilă̈n to ask Äluelö̆b about it. [87] Then Lugēilăn goes to the king of the heavens, opens his eyes with his hand, and gets the information; and then Äluelö̆b goes back to sleep.

Lugēilăn is considered to be the son of Äluelö̆b, and people call him the right hand of the king. He has a house, which is near Äluelö̆bs, but the name of it is no longer known. His wife is Lămălūl; she is not a heavenly being, for she comes from the earth. When Lugēilăn visited the earth once upon a time, he married her and lived with her. Finally, Äluelö̆b sent a messenger to him, ordering him to come back and to call all the residents of heaven together to repair the Fadjemal, because the rain was getting into the building. While he was away, his wife gave birth to Olofắd. During Lugēilăn's visit on earth men learned about tattooing.

2: Damm et al. --86-87 (1909) 1938 Woleaians-2
116, 776 Ifaluk

Lugeilăn has to superintend the work that is being done on earth on the various islands (building canoes and houses, fishing etc.). He gives a daily report to Äluelŏb, and if the inhabitants of an island are not industrious, but are wasting time eating and sleeping, Äluelŏb commands him to send storm and rain; he also orders Solăl to stir up the sea. Then the island is visited by a typhoon, which is of a severity commensurate with the sins of the inhabitants. That is why Oleai was laid waste, and many of the natives died; the same thing occurred on Aurepik and Ifaluk, but with a smaller loss of life. The natives believe that there is no man who is thoroughly good, and nobody is absolutely evil; they think that Lugēilăn himself punishes individuals for their misdeeds and failures; he does this by sending disease (măs), and in serious cases, death.

In such cases men have recourse to magic charms. But if this deity has ordained death, and he does so by saying: "this man and that man shall die!"; then there is nothing more to be done.

2: Damm et al. --87-89 (1909) 1938 Woleaians-1-4
116, 776 Ifaluk

After five months Lămălū́l gave birth to Olofắd, who emerged from the sutures of his mother's head. He could walk immediately, and paid no attention to his mother, when she wanted to wipe the blood off. He said he could do that himself, and so he rubbed himself on a coconut palm. That is why a number of palm trunks have a reddish hue. When his mother called to him, that she wanted to cut off his umbilical cord, he replied that he would attend to that, and so he took a knife, and cut it himself.

During his earthly life Olofắd saw how all the other boys were drinking from coconuts. So he ran to his mother and asked: "Why do you not give me a nut, when all the others are drinking the milk from this fruit. ?" Then Lămălū́l was frightened, because Lugẽilắn had told her that she would have a son, but that she should not permit him to drink any coconut milk; if he did so, he would leave her and come up to his home in the heavens. Accordingly, she said to him: "You must not drink, for if you do, you will die." [88] And so Olofắd lived. But one day he saw all his comrades drinking out of these nuts in the big house, and so he ran to his mother again, and said: "Mother, all of them are drinking nuts, why can I not drink? I want to drink nuts too!" The mother answered sharply: "Then you will have to die." Olofắd replied: "Good! I want to drink coconuts too, and if I have to die, it really does not make any difference." But his mother refused to give him a nut, and so Olofắd began to scream, and he would not stop. Finally his mother surrendered, and brought him a nut. Olofắd took it, and drank the milk. While he was drinking, he looked up, and saw his father Lugēilắn. Then Olofā́d cried: "I am not going to stay on the earth any more, I am going to my father's house in heaven!" But his mother said: "You shall stay here; what do you want to do there ?" But Olofā́d kept on screaming. Then his mother prepared food from coconuts, laid it in the fire, and when the smoke rose, she said to her son: "Come in the fire!" When he entered the flame, he rose with the smoke to the heavens. On the way he met some boys, who were playing with some little nŏ́k fish. Olofā́d said to them: "Come, give me a nŏ́k, I want to play with one too!" But all of them answered: "Why should we give you a fish; they belong to us." Only one boy gave his fish to Olofā́d, so that he could play with it. Olofā́d pretended that he was amusing himself with it, then gave it back, and went on his way. But he said to the fish: "When I go, catch the boys and sting them!" And so the fish stung the boys with the stings on their dorsal fins, and only one was spared.

As Olofā́d went along, he saw some boys playing with little sharks. He asked them to let him have a fish, so that he might play too. But the boys replied: "From whence do you come, and what do you want to do here ?" Only one of them gave him a shark, and he played with it. As he went further , he told all the sharks to bite the boys, and so it happened that only the one boy was saved. And Olofā́d went farther, and met boys, who were using play boats; they refused to let him join them, and only one boy loaned him his boat. When Olofā́d left the boys, he said to the toy canoes: "You boats, go away quickly, so that the boys will not be able to catch you; go away quickly!" Then the canoes sailed away so rapidly that they could not be found. Only the boat of the one boy remained.

Then Olofā́d came to Fadjemā́l, and found that the men of the heavens were repairing the house. They went into the forest, to make supporting pillars out of the jā́ro trees. When they saw Olofā́d, they noticed that he was an earth-dweller, and they resolved to slay him. While they were carrying a large prop on their shoulders to the house, they all walked on one side, and Olofā́d had to go on the other. When they reached the house, they all dropped the support quickly, so that it would crush Olofā́d; but he jumped quickly to one side, and was not injured. Then when the men wanted to sink the props in the hole [89] they sent Olofā́d down to enlarge it and line it with coconut fronds, as that is the custom when you set posts. Olofā́d took the leaf of the walimā́ko plant, and stuck some red earth (lāb) in his mouth. As soon as he was in the ditch, the men let go of the beam, but Olofā́d took the nerve of a coconut leaf, and quickly bored a passage through the soft marrow of the trunk, and then he spit out the red earth, and the leaf, which he had chewed. The pulp ran down along the outside of the beam. Then the men thought that Olofā́d was dead, and they believed that the red sap was blood, and that the remains of the leaves were gall. When the house was finished, Lugēilā̆ñ prepared a repast for all the workers inside it. But Olofā́d crawled up through the hollow in the

2: Damm et al. --87-89 (1909) 1938 Woleaians-4
116, 776 Ifaluk

marrow of the beam, and sat down out of sight on a diagonal rafter. While the others were eating, he ordered an ant to bring him a little piece of coconut. It did so. Olofā́d rolled it around from one hand to the other, and said that it should turn into a whole nut. And so it happened. Then he sent for a kernel of sand, and changed it into a stone, following a similar procedure; he cracked the nut, and then all the men looked up, and were very astonished to find that Olofā́d was again among the living. Then they all realized that Olofā́d was no ordinary mortal, but the son of Lugēilān. He told Olofā́d to come down, and to eat with them. And after this no more attempts were made on his life. Olofā́d was also tattooed in the Fadjemā́l. He lives unmolested in the heavens, but occasionally he goes south, west, east or north and sees how the men on earth are singing and dancing, because he loves that; but he always goes back to Fadjemā́l.

Another authority of Sarfert added the following episode to this story. Olofắd saw the people cutting coconut fronds from the palms to plait the mats for the roofs, and he asked for a knife, so that he might help. But all the men refused his request, save one; he loaned his knife, and Olofắd got up on a palm, and cut fronds. When he was tired of work, he gave the knife back, and as he left he said: "All the men are to get stiff where they are, and they are not going to be able to move any more." And so it happened. The men remained rigid, wherever they were, one was climbing, another coming down, the third chopping, and another was carrying the fronds to the house. Only the helpful man, who had loaned Olofắd the knife, could move.

Baluelŏb * is another resident of heaven; nothing definite is known about his relationship to Aluelŏb, although many people think that he is a son. [90] He lives with his wife Jiawŏk and his sons Älülüếï, Selăn, Farawắï and Ällülümădj in Fadjemắl, and in olden days, like the other residents of heaven, he used to visit the earth. At that time people on earth could also come up to heaven. Balüelŏb is an authority on sails, and he also knows how to mend broken canoes.

His sons also know about seafaring. So Älülüếï sees to it that the natives sail the

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* The natives of Mogemog and Polap are supposed to know a great deal about him; the other islanders obtained their information from this source.

right course in their canoes, and that they find the islands, which they want to visit. He keeps bad weather away, and provides a good breeze. In payment for this, the captains have to make bắṅewaṅ, and lay a sacrifice to him on the canoe; this takes the form of a loin apron and two coconuts. If the sea gets rough, Álülüéï takes this gift, that means, he throws it into the water. Älülüéï lives on Bīemǟl Island, which is south from Ifaluk, and it is supposed to be a three months journey. It is uninhabited, and only has one pandanus tree. The canoe house of Älülüéï also stands here; it is called Ga͡imḗïm, and it is the place where the spirit keeps thin coconut thread (galogǎl) for nets, houses etc.

Selǎṅ is the real canoe builder; he made the first boat in Mṓdj, and taught the art to men. Mṓdj is a small inhabited island in the east, that lies a four days voyage south from Truk.

Farawā̈ï is a competent judge of the weather. He can tell at sun rise whether it is going to rain or not, and he informs Älülüéï about it. There is no bắṅewaṅ for him.

Like his father, Älülümädj knows how to repair boats and houses, which have been destroyed by storms and tides. It is no longer known how he taught this art to men.

2: Damm et al. --90-91 (1909) 1938 Woleaians-1-2
116, 776 Ifaluk

The air and its inhabitants.

The rainbow is a male spirit, La͡uliăr, who is in the service of the king of heaven. The natives did not know anything about his origin. He came to Ifaluk once upon a time, and he was swimming on a piece of drift wood. A woman, whose name was Illegieri, was washing her child Illebanigi in the water, and had laid her loin apron aside. La͡uliăr seized the little boy, and refused to give him back until the woman promised to become his wife. Then they went to her house, and La͡uliăr stayed until Illebanigi was grown. Then he taught him the băniewad, and the Ifaluk natives learned it later from him. After that La͡uliăr returned to the heavens.

The natives believe that the earth is ruled by Âudjăl, the sister of the king of heaven. She has the normal figure of a woman, and no animal's body. Although she never married, she had a number of children, and they populated all the islands. The inhabitants believe that she is the first mother of humanity. [91] Âudjăl demanded tribute from her children, and they paid it faithfully until modern times. Since her house Lamolŭ or Lamorü is in Kărebar * on Yap, the king of Kărebar occasionally sets a time for the various islands to pay their tribute. The amount depends upon what is assembled.

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* This is Gatschepar on Yap.

2: Damm et al. --90-91 (1909) 1938 Woleaians-2
116, 776 Ifaluk

The Ifaluk natives bring loin aprons, home made boxes, resin from bread-fruit trees to calk the canoes. In the boat house, where Sarfert stayed, there was a chest with about twenty loin aprons for Audjăl.

Tree spirits. There are also spirits in the trees, Ällüsiliwóli. Their king is called Jalūlefălu; he gets his orders from Lugēilăn, and then conveys them to his subordinates. They pursue the men, who do not obey the earthly chief.

The ocean is also peopled with spirits (Ällüsidäd), who obey Solăl. You can obtain their favor by engaging in a bańewań in the canoe; then Solăl orders the spirits to give the fisherman a fine catch.

2: Damm et al. --91-92 (1909) 1938 Woleaians-1-2
116, 789 Ifaluk

Băńewań means the invocation of a deity; several inhabitants of the heavens have a sort of symbol (wālewŏli) *, which plays a certain part in the băńewań. It is not known in every case how men learned about it. In this connection the islanders made a reference, which is worthy of note; they said that the people of Mogemog and Polap were the first ones to know how to sail great distances, and that Sarfert would be wise to consult them about this matter. At all events, only certain men understand about băńewań.

1. The băńewań for Lugēilăn is used during sickness, because this god lets men get ill. In order to be successful, it is necessary to undertake four different băńewań in an interval of 4-5 days. It is best to do this when the moon is in the west or the east, in other words, when it is small. If the disease is not yet cured, there is nothing to be done. Solăl gave these băńewań to Ăluelŏb, who transmitted them to Lugēilăn, and also to his sister A͡udjăl; it was she who taught them to men. In 1909 there were still two men who knew these băńewań. The symbol (wālewŏli) is a paddle, with two coconut leaf knots fastened to its handle.

2. There are two băńewań for La͡uliăr; and they are designed to drive away the rainbow

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* According to another version, Sarfert calls this băńewań invocation wāliwŏl.

2: Damm et al. --91-92 (1909) 1938 Woleaians-2
116, 789 Ifaluk

which Lâulia̋r wants to use to destroy the canoes on the sea. The bắṅewaṅ only succeed [92] however, when the oarsmen have not made Äluelŏb too angry, and when he has not resolved to kill them. These bắṅewaṅ, which were called faruelűs, were only known to two men, not to the king. An ax (dălāī bălăi) served as a symbol, but the last typhoon took it away; now there is no such wāliwŏl.

3. The bắṅewaṅ of Ällŭlŭmădj is called bōuwắn. It is employed during house repairs. Using the wāliwŏl, a dancing stick with a coconut leaf knot (uwŭd) on one end, a native utters the charm, pushes the stick against the damaged house, and runs around it.

4. The bắṅewaṅ for Älŭlŭéī is līolāu; it was a wooden figure, equipped with ray stings; but Sarfert found a second waliwŏl of Älŭlŭéī in the men's house, and this one had the shape of a conch shell (dâui); it belonged to a captain. Both are used to drive rain away. While you are repeating the charm you swing the first wāliwŏl back and forth, and thrust its point in the direction of the storm; meanwhile, the conch shell is blown from time to time.

5. The bắṅewaṅ for Lelăṅ is called lŭmŭliwalewal. It is pronounced during the canoe building, at the time when the bow and the stern crest are added. While this is in progress, a coconut leaf knot is hung around each worker.

6. Baluelŏb has no special bắṅewaṅ; so the ones for Lelăṅ and Älŭlŭéī are used for him.

7. Bắṅewaṅ with coconut leaf knots for sea spirits.

2: Damm et al.--92-93 (1909) 1938 Woleaians
116, 775 Ifaluk

The souls of the dead (noli) * stay in the air; the natives do not have a world of the dead, as the Bur people do. * The noli can wander around the earth invisible [93], or they go through the air like a wind. Lugeilan or Aluelŏb is the ruler of these souls of the dead.

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* The following native words are given to complete this: shadow - nuru, name - idäl.

* According to Sarfert, Lugedad is also unknown; but people speak of him as a spirit of the Mogemog islanders.

2: Damm et al. --93 (1909) 1938 Woleaians-1-2
116, 784 Ifaluk

Aluelöb established the *Tapu*. (*etab*; the opposite is *daitab*). If a man is tabu, no one is permitted to take food or drink from him, or to give him anything. He can not sleep with a woman. Various things cause a person to be tabu, and this state usually lasts four days.

a) If anyone is undertaking a *banewan*, he is tabu for four days, and in case a cure is operated in this fashion, it applies to the patient too.
b) Women in the menstrual lodge are tabu; during menstruation it is for four days, or until the end of the period; after births, for ten days.
c) If a man is consulting an oracle (*buă*) for someone, who wants to travel to a distant island, he is tabu for four days.
d) During canoe-building all the workers are tabu, but only on the days when the *banewan* is undertaken.

Then individuals are tabu for certain specific things; captains, or people, who know the *banewan* for Allülei, or those who can prophesy (*buă*) from knotted coconut leaf strips, are not permitted to go to the blood house. Then there is a general tabu on the bread-fruit trees; that means that none of them may be felled.

The natives did not know whether the custom decreeing that women may not go into the canoe house, goes back to an ancient tabu, or not; they just said that it was an old custom. Neither do they know the basis for the custom of not eating certain sea animals;

2: Damm et al. --93 (1909) 1938 Woleaians-2
116, 784 Ifaluk

in general, the shark is not eaten "because it eats people, and, therefore, men are afraid of it"; then the bā́ro, lắwud, lṓdj (poisonous fish) and fa͡i (ray) are not touched either.

2: Damm et al. --94 (1909) 1938 Woleaians 1.2
116, 534 Ifaluk

Sarfert did not find any real musical instruments, unless you want to put the common conch shell trumpet in this category, and it is more like a signalling instrument. Drums are unknown.

2: Damm et al. --94 [2]
116, 533

(1909) 1938

Woleaians
Ifaluk

The natives love songs. In addition to dance songs, there are others (gū́li and walugulumā́le or gūlumā́le), which are composed by women. They are love songs, in which the qualities of the swains are praised. Men do not know anything about composing. Shark and turtle songs, like the ones on Sorol, are not known.

2: Damm et al.--94-95 (1909) 1938 Woleaians-1-2
116, 535 Ifaluk

Dancing (wắluk). There are dances for men and women. All of them, with the texts, are supposed to have been brought from Yap and Mogemog. The natives have no idea about the invention of the dance. The Ifaluk people do not know how to devise texts (ewadū́lu); they only knew one man, who died before 1909, who had composed the words for a walugisăb.

a) Men's Dances (jalomā́le):

1. Lǎulă (stick dance). It is danced in two rows, and the performers have their faces turned toward each other. The stick (gū́lugū́lu) is held by both hands in the middle. The song, which accompanies this, is relatively soft, and only rises to a crescendo at the end. The dance consists of single turns, which are distinguished by various movements and speeds; the characteristic feature is the way that the men strike the people standing beside them, and across from them with the ends of the stick. Then places are exchanged frequently, so that no dancer is in the same position, at the end of the dance, and yet he has the same partners beside him and across from him. The striking is quite complicated, and demands great skill. This dance is often performed in groups of four.

2. Kabaṅắk is a dance that is performed standing; it is rather similar to the walugisä́b.

3. Walugisắb is partly a standing, partly a sitting dance.

2: Damm et al. --94-95 (1909) 1938 Woleaians-2
116, 535 Ifaluk

4. Wuliắl; Sarfert did not see this dance. [95]
b) Women's Dances (jalorắwud); there is only the dā́gar, which is partly a sitting and partly a standing dance.
c) Mixed Dances (gabalŭelue), in which women and men dance together; they have no particular name.
d) Children's dances and girls' dances are known; the movements are especially graceful and fine. While Sarfert was staying on the island, a youth brought some girl's dances from Lamutrik, and they were performed every evening; even women took part. Sarfert never saw boys dance alone.

2: Damm et al. --95-96 (1909) 1938 Woleaians-1-3
116, 524 Ifaluk

Sarfert found all the games (ū́lu, Mogemog: rắgam), by watching the children; he never saw men and women playing.

a) gắrefa: ball game. The cubic ball (gắrefa) is plaited of coconut leaves, and it is tossed from one opponent to the other.

b) gedādal: wrestling match, both overhand and underhand grappling are used.

c) limés: jumping with both feet.

d) ligefắt: walking on the hands.

e) djũerũ: it is a game of tag between two people. Each one erects a pile of sand to serve as his base. Then each opponent tries to catch the other, and to reach his base.

f) líwas: a sand game, in which the players make holes in the sand with their index fingers, while reciting a verse; then they say another verse and pull them out again.

g) dilidīli: a running game; two groups take hold of hands; one runs past the other, and the last one must hold on to a boy in the other row.

h) sawŏ́fk: a tug of war between two groups. They take hold of each other after reciting a verse, and then pull in opposite directions.

i) lifolū́r: a game like the German "Fox in the hole." A circle is formed, and a "sleeping spirit" kneels in the middle. The players in the group sing, then the spirit wakes and tries to break through the group, by throwing himself on the arms of the players. In the spot where he gets through the line, one of the guilty children must be the "spirit."

k) fisilā́le: a circle is formed, and each player puts his right leg over his neighbor's. Then they sing a song, and everybody makes a quarter turn to the right, and hops around in the circle. The position is so awkward that some of the players naturally tumble down, to the general amusement of all concerned.

l) ńŏ́uda͡ulugubā̆i: four players stand in the corners of a rectangle, [96], and four others sit between them. The latter put their feet together, and give their hands to their neighbors on both sides. Then the children, who are standing, run around in a circle, and keep the others swaying back and forth.

m) imă̈dirā́u: it is the German "blind cow" game. The eyes are bound with a coconut leaf.

n) gafibŏ́i: a chain is formed, then the first player crawls between the 2nd and the 3rd, and everyone keeps his arms folded. Then they turn around suddenly, and swing their arms over their heads, so all the players hold hands again.

o) igalimŭ̈d: the children squat in a line. Then the last one is grabbed by two larger boys, and swung over the whole row.

For toys they have a ball, bow, toy boats, a bull-roarer (legawŭ̈liwuli) of coconut

2: Damm et al. --95-96 (1909) 1938 Woleaians-3
116, 524 Ifaluk

leaf, a little windmill (legafilắṅ) of leaf strips with an axis of coconut nerve, a pipe (gắdigedik, gắdik) of coconut leaf.

2: Damm et al. --97 (1909) 1938 Woleaians
116, 345, 531 Ifaluk

The men's houses are the only ones, which have colored ornaments (kawoluā́l), arranged in a rather artistic decoration. Formerly the central supports and the roof supports (wā́u) were very ornate. In the men's house Sarfert found an old beam under the roof; two sides of it were decorated with the ra·šū́m pattern [AN: see drawing 176 of source]. . . while the third had a double rhomboid design, wṓwo, which was supposed to represent a fish of the same name (drawing 177 of source).

On the pillar of a small dwelling Sarfert saw the vertical karebắli wulugā́la͡i pattern, which was supposed to reproduce the tail of the wulugā́la͡i fish [AN: see drawing 178 of source].

There were practically no wood carvings; however, Krämer found a wooden fish in the chief's house; then the waliwŏ́l for Ällülḗï should also be mentioned among the artistic products.

2: Damm et al. --97-98   (1909) 1938   Woleaians-1-2
116, 805   Ifaluk

The year does not have any particular name; it is divided in two parts: edjắk or rắk is the season, when the west wind prevails, while ĕ́wăṅ or nĭ́waṅ is the time of the east wind.

The year has twelve months, which are named for the stars; (fŭ́s); they fall into the following groups: [98]

ĕ́wăṅ	edjắk
elüŏ́l	ma͡idjĭ́k
mắlu	ma͡ilŏb
ídj	sōdă
djelewŏ́l	lā́ke
elema͡údj	gū *
dumul	ul

Sarfert calculated the 7th of November, 1909 as the 26th day of the month mắlu. Each month has 30 days (rắu, da͡úat), which were named for phases of the moon; they are:

1. sugṓru	11. jalowugū́	21. wosolắṅ
2. jeliñ	12. olawū̃e	22. garodắlu jafalắk
3. mădjălĭ́ṅ	13. olomā́u	23. sabăr măimŭ́li

[Continued on next slip.]

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* a fish; this star extends over the whole sky.

2: Damm et al. --97-98 (1909) 1938 Woleaians-2
116, 805 Ifaluk

[Continued from previous slip.]

4. mädjắl
5. mädjafŭ́s
6. mädjoắl
7. mädjắlo
8. lamädjắl
9. djuawŏ́ṅ
10. äbēi

14. mā̇dj (full moon)
15. ū̆lu
16. nädŭ́
17. gilắi
18. galáuắr
19. sabădj
20. jafelắk

24. ilắi
25. gomālŏ́
26. djumalifắl
27. jarofŭ́
28. jō̆u
29. ifaiń̇
30. erăfi.

[AN: the names for the various parts of the day have been omitted.]

2: Damm et al. --99
116, 177

(1909) 1938

Woleaians
Ifaluk

The following story tells how the Ifaluk natives learned to write [AN: see drawing 180 of source]. A Truk missionary, who was on his way from Olol to Truk, was blown off his course to Aurepik; several Truk natives were with him. He stayed in Aurepik for quite a while, until a boat came from Oleai with the chief. The latter asked the missionary to go home with him. So the missionary and his Truk inhabitants accompanied the hospitable chief to Oleai, and settled there. At that time there was a merchant on Oleai. The Truk men already knew how to write, and they taught their hosts. Finally they went back home by way of Ifaluk and Lamutrik, and so these islanders learned the letters too.

2: Damm et al. --100
116, 197

(1909) 1938

Woleaians
Ifaluk

Lütke has already given some valuable information about the linguistic relationships of the Caroline Islands. He established the fact that all of the languages are similar, and that from Lukunor to Uluti you find the same roots, although there is a considerable difference in the pronunciation. Others have expressed the same thing; Cheyne declares that the Ifaluk natives speak the same tongue that you hear on Oleai, and that the vocabulary is very like the one on Satowal. Girschner learned that "even today Kusai is spoken on this island."

The following equivalents are observed:

Ifaluk	Satowal
l	n (r)
n, r	l
s	' j
d	s

In the pronunciation we notice:

l is the English l; that is the tip of the tongue is laid firmly against the alveolars, and then removed quickly. š the tongue is high, and close to the gums.

2: Damm et al. --100-101 (1909) 1938 Woleaians-1-2
116, 193 Ifaluk

Demonstrative pronoun. This man here (the man standing near) is ălimătắl, that man there (the man, who is at some distance) is ălimătălắ.

Personal pronoun. I is gắn, you is gắl, he is ĭe, we (including I and you) is gídj, we (exclusive) is gamắm, you is gắmi, they is ĭle. The same rules apply to the possessive pronoun as on Polowat.

a) To indicate persons and relationships, the following pronouns are used:

my father	demắï
your father	demăm
his father	demăl
our father	demắr [101]
your father	demắmi
their father.	demắle.

b) on the other hand, compound and preceding pronouns are used for all living creatures (animals etc.)

my dog	lắi gelắgu
your dog	lămu gelắgu
his dog	lăl gelắgu
our dog	lăŭre gelắgu
your dog	lăŭmi gelắgu

their dog	laúle gelắgu

c) the pronoun precedes in the case of trees and flowers.

my coconut palm	gelăi lü
your coconut palm	lümŏm lü
his coconut palm	lümĕle lü
our coconut palm	lümăre lü
your coconut palm	lümi lü
their coconut palm	lümăle lü

d) forms similar to a) are used for lifeless creatures, which have been killed for food, or captured: for example, gelăi mălük is my hen (destined for food), gelám ik is your (dead) fish, etc.

2: Damm et al. --103-104
116, 804

(1909) 1938

Woleaians-12
Ifaluk

Measures are taken from the human body, that means that when Sarfert's authorities speak of "fathoms", they mean the length of the outstretched arms, and the width of the chest.

one fathom	ăṅắf	six f.	oloṅắf [104]
two f.	ruaṅắf	seven f.	fišiṅắf
three f.	seliṅắf	eight f.	waliṅắf
four f.	faṅắf	nine f.	diuṅắf
five f.	limaṅắf	ten f.	sắk

Shorter lengths are indicated by simply taking hold of the body, for example:

the first finger joint	makorĭk
the first and second finger joint	makōlăp
a finger length	segăd
a hand length	săbăraním
a half forearm	sădjeliwŏr
a forearm	sămăluk
an arm	săba͡u
an arm and half the chest	sădilŏup
an arm and chest	săfăl
an arm and chest and a forearm (up to the elbow)	gōba͡u

2; Damm et al. --103-104 (1909) 1938 Woleaians-2
116, 804 Ifaluk

an arm and chest and three quarters of the arm, (up to the middle of the forearm)	dalidắṅe gōbá͡u
an arm and chest, and an arm (up to the wrist)	dago K̆ṅắf
length of the outstretched arms and chest.	K̆ṅắf

2: Damm et al. --105 (1909) 1938 Woleaians
116, 192 Ifaluk

The terms right and left are unknown; the natives say sibē̆kimăsibḗ̆ïk, which means at my sides.

no	idoái
yes	ilă and ṅá

2: Damm et al.--109-110 (1909) 1938 Woleaians-1 -2
116, 175, 131 Aurupik

Like the majority of the Central Caroline Islands, Aurepik was introduced to Europe through the letter which Father Clain wrote on the 10th of June, 1697; he called the island Yaropie, but it is not mentioned on the map that was included with his letter. If we accept the statement of Krämer, who has made a critical study of the history of the discovery of Micronesia, we find that our island appeared for the first time on the chart of Pilot Somera, who was under Captain Don Francisco de Padilla in 1710. And Krämer believes that his *Isla de Casa* (House Island) is the same as Aurepik, on account of the peculiar houses on stone terraces, which give the island its characteristic cachet, and make an indelible impression on the visitor. On Cantova's native chart (1721) the atoll is called Eurrupuc, and it reappears under this name on Vaugondys's map (1756).

The information that we find in the *Kolonial Lexicon* (Vol. I, page 98): "Aurepik was discovered by Hunter in 1791, "is not correct, and it probably goes back to Gulick (1867, page 59). It is doubtless explained by a misunderstanding of Chamisso (*Bemerkungen und Ansichten*, page 104), who writes: "Compare the Phillip Islands of Captain Hunter, 1791 and the two islands of 1791, to which we have already referred as Eurüpük." However, he did not want to identify it with this group, for on page 98 he mentions it as a separate cluster, which joins Aurepik. I think that Brigham (page 148) is much more exact, when he identifies the Phillips Islands with Sorol. [110]

On the 12th of April 1828, Lütke sighted the Island Eourypyg from the west (Kittlitz:

Eurupyk), but he did not land, and continued his northern route. Although there were a number of boats on the beach, the natives did not come to the ship. Von Kittlitz explains this by attributing it to a tabu laid on the boats, during a yearly festival. In September 1844, Andrew Cheyne visited the island, and on the 25th of March 1876, von Miklucho-Maclay touched the group as he came north on the little trading vessel "Sea Bird," but he did not go on shore.

On the 31st of October, 1909, the expedition ship, the "Peiho" of the Hamburg South Sea Expedition, put Sarfert on land, and he stayed here until the second of November. At that time the "Scott" came from Yap to the island occasionally, and then the Japanese also called here once in a while.

2: Damm et al. --111 (1909) 1938 Woleaians 1.2
116, 103 Aurupik

In addition to the native names Yaropie and Eurrupuc, which were the first ones known, there is also Lütke's spelling Eourypyg which Brigham turned into Eurupig; v. Miklucho-Maclay writes Auropik. However, the majority of the discoverers and whale fishermen gave the group new names; some of them were inspired by the distinguishing characteristics of the islands (Low Islands), while in other cases there was no connection (Kama, of Horsburgh). All of these names appeared in Meyer's Colonial Kingdom and in the Kolonial Lexicon. But both of them use the term of the Reichsmarineamt "Aŭ́repik" as the principal cue. The Japanese Government Chart of 1925 gives Eauripik, however. The scientists of the Hamburg South Sea Expedition give the island name in the following manner: Aùrepik (Sarfert), Auripig (Hambruch), Aŭrupeg (Krämer), Jáûrupek (Hellwig). In the text that I have before me, Sarfert's spelling is employed.

2: Damm et al. --111 [2] (1909) 1938 Woleaians
116, 131, 177 Aurupik

Lütke made the first exact cartography of the island (1828), but he only saw the archipelago from a distance*, and so he could only give an approximate picture of it. The various Naval Staff charts of the seafaring powers do not give any exact picture of the group either; the first officer Lorenzen of the "Peiho" was the first to survey it and to make a map (see Fig. 183).

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* Cheyne (1852, page 138) says that you can see the islands at a distance of 12-13 miles from the ship's deck.

2: Damm et al. --112-114 (1909) 1938 Woleaians-1-3
116, 131 Aurupik

Lütke's chart [VMM: see source 2: p. 110, drawing 181] gives an accurate reproduction of the oval form of this atoll; Cheyne also describes it in this way, and he gives the largest diameter of the lagoon as 2 1/2 miles in the ESE-WNW direction. Meinicke says that Aurepik is "a small lagoon island half a mile long," but in reality Lorenzen's map shows that it is 5 1/2 sea miles long. The following table gives the latitudes and longitudes of the different sources: [113]

Year	Discoverer and Traveller	lat. N	long. E
1828	Lütke	6° 39' 44"	216° 49' 2"
	Horsburgh	6° 40'	143° 11'
1844	Cheyne	6° 35'	142° 59'
	Raper	6° 40'	143° 11'
1900	Brigham	6° 40'	143° 10'
1910	Sievers	6° 43'	143° 10'
1920	Kolonial-Lexicon	6° 42'	143° 6'
1925	Japanese Government Chart	6° 41' 12"	143° 4' 49"

2: Damm et al. --112-114 (1909) 1938 Woleaians-2
116, 131 Aurupik

In the text, both Lütke and von Kittlitz mention two islands, but Lütke's map shows four.* Cheyne also speaks of two low coral islands; he says that the eastern one, or the main island, is inhabited, and that each one is about a mile long. Meinicke also seems to have utilized one of these sources; perhaps he referred to Cheyne, because he, too, only knows about two little islands on the northern side, of which just the eastern one is inhabited. Miklucho-Maclay claims to have seen three little islands. Sievers gives the same number, and he is correct in stating that two of them are settled. In reality, the reef girdle of the group is studded with five islands: A͡urepĭk, Uău, Ellañidigĭt, Bägefăs, Sidéñe, but only the main island, A͡urepĭk, on the eastern end of the atoll, and the second largest one, Uău, which lies farthest west, are inhabited. On the southern side of the big island is a landing place that canoes can use at high tide. The table shows the various spellings of the different island names:[114]

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* Lutke 1835, Volume II, page 148; von Kittlitz, Vol. II, page 163. The difference between the text and the map may be explained by the fact that Lütke knew that two of the islands were uninhabited, and so he did not refer to them in the text.

2; Damm et al., --112-114 (1909) 1938 Woleaians-3
116, 131 Aurupik

Sievers:	Reichsmarineamt:	Sarfert:	Lorenzen:	Japanese Chart:
Aurepik	Aŭ́repik	A͡urepĭ́k	Aurepiik	Eauripik
Uau	Oăo	Uắu	Oăo	Oao
		Ellañidigĭ́t	Elangkilekit	Elangkileku
		Băgefắs	Behefas	Bekefas
Siting		Sidĕ́ńe	Sitong	Siteng

2: Damm et al.--114 (1909) 1938 Woleaians
116, 133 Aurupik

According to Brigham, the reef has a circumference of 2 1/2 miles, and there is no channel to the lagoon; an insufficient passage is on the SE side, but it permits the natives to bring their canoes over the reef to the beach at high tide. It may have been this difficulty which prevented the inhabitants from taking their boats to Lütke's ship when it sailed past the northern side of the island. The surf is very high, and the British *Pacific Islands Pilot* says you encounter it on the northern side if there are light southwest winds. It almost cost Sarfert his life; for, as he was going back to the "Peiho", his boat capsized...

2: Damm et al.--114 [2] (1909) 1938 Woleaians
116, 132 Aurupik

This island also suffered a great deal from the dreadful typhoon of March 1907, and you could still see traces of it in 1909. The natives told Hambruch, that the typhoon had carried away a part of the eastern end of the island. Sixty years before, a similar storm is supposed to have devastated the island.

For general information about the climate and temperature on the Carolines, compare Singer (1899, *Globus*, Vol. 76, page 41).

2; Damm et al. --115 (1909) 1938 Woleaians
116, 137 Aurupik

Sievers emphasizes the fine growth of coconut palms; among the cultivated plants you see principally field and swamp taro, -and sweet potatoes.

2: Damm et al. --115 [2]
116, 136

(1909) 1938

Woleaians
Aurupik

There were a great many wild doves in the jungle, while quantities of chickens ran around in the villages.

2: Damm et al. --116
116, 161, 175

(1909) 1938

Woleaians
Aurupik

The population is small; the following table lists them together:

Year	Population	Source
1791	about 50	Hunter (according to Gulick, page 59)
1828	about 30	Lütke, 1835, Vol. II, p. 326
1844	about 150	Cheyne, 1852, page 138
1900	50	Brigham, 1900, page 62
1903	48	Sievers, Vol. II, p. 364, 347; More information *Deutsch Schutzgeb.* Vol. 17, p. 194-196. *Deutsches Kolonialblatt* Vol. 15, p. 12-14.
1909	60-80	Hamburg South Sea Expedition
1914	about 50	Finsch, 1914, page 64
1930	113	*Pacific Islands Pilot*, 1933, page 501.

2: Damm et al--117 (1909) 1938 Woleaians
116, 142 Aurupik

At first glance, the natives of Eauripik reminded Sarfert of the Sorol inhabitants. There were two distinct types of natives; some had a broad head, and were stocky; the others were slender, and with a narrow head; the latter were not so numerous. The women frequently had masculine features, and their coiffure enhanced this appearance. A number of the women wore most of their wavy hair cut short over the forehead, the rest had it long or parted. So there was no uniformity about it. Miklucho-Maclay apparently did not see any bobbed-heads among the natives, who came to call on him, for he writes that their curly and frizzled hair forms regular "caps". This recalls the costume of the young Ra͡uelimā́r. The coiffure reminded Miklucho-Maclay of the natives of the islands southeast of Ceram; he concludes that there must be a mixture of Papuan blood on Aurepik.

Usually the women are considerably lighter than the men; the babies were almost as light as European children. Miklucho-Maclay identifies the coloring of the natives whom he saw on the ship as number 37 of Broca's scale.

2: Damm et al.--118 (1909) 1938 Woleaians
116, 152, 609 Aurupik

From the first, the natives were most cordial and friendly to the white man, and they were glad to talk to Hambruch. Hellwig observes that even the smallest children were not shy, although ships come to the island only at very rare intervals.

Z: Damm et al. --118 [2]　　(1909) 1938　　Woleaians
116, 141, 177　　Aurupik

You realize how little contact these natives have had with civilization when you learn that Hambruch could not get any anthropological measurements because the natives were afraid of the instruments.

2: Damm et al. --119 (1909) 1938 Woleaians
116, 304 Aurupik

Unwanted body hair is pinched off with two sharp-edged shells (belîk), in the same way that it is done on Polowat.

Some of the inhabitants wear a moustache and a beard.

2; Damm et al. --119 [2] (1909) 1938 Woleaians
116, 304 Aurupik

Both sexes are tattooed on their arms and legs, and the women also tattoo their hips and the lower part of the body. Miklucho -Maclay ascertained that the arms above and below the elbows were tattooed in bracelet patterns. Mrs. Krämer drew a group of tattoo designs for women and men. Tattooing is fălufer, a tattoo pattern is măk, a tattoo comb is ralíd, the hammer is dăjo. The tattoo coloring matter is made of soot, which is obtained by burning ólat nuts (Calophyllum).

2: Damm et al.--119-122 (1909) 1938 Woleaians-1-2
116, 301 Aurupik

Hair adornment. 1. The natives put the ordinary Carolinian type of combs in their hair, but they are often decorated with feathers. 2. Young boys frequently wear garlands of flowers in their hair.

Ear decoration. Boys and girls pierce the ear-lobes, and widen them with tortoise-shells disks. The hanging ornaments of coconut and shells are so heavy that the ear is often pulled down to the shoulders. Hellwig says that the general term for ear decoration is *ŝŭrŝu*. There was as large a variety of shapes and materials as on Ifaluk. Some of them stuck tortoise-shell disks of various sizes into the holes, while others wore pendants of polished conus shells or rings. The most common ear rings were made of [122] coconut beads or disks, which were often clustered together with tortoise-shell rings. Once in a while you would see a spindle-shaped pendant, which was strung with alternate coconut disks (*daxax*, Hellwig) and shell plates (*lŝan*, Hellwig).

Flowers and leaves are worn in the pierced nasal septum.

The neck decoration (*marremarre*, Hellwig) consisted of shells, coconut disks and coconut beads, which were strung by themselves, or mixed together. Hambruch collected a specimen, and learned that it was called *tarrăk*; he found that the coconut rings are *tarrăk ururŭ*, and the shell rings *pfüle*. Many of the neck decorations are sold in the East; the Polowat inhabitants were glad to buy them.

The knots of leaves had magic significance.

2: Damm et al. --119-122 (1909) 1938 Woleaians-2
116, 301 Aurupik

The arm rings (Hellwig: láxeláxe, Krämer: puósch) were made of tortoise shell (Hellwig: wőaɭ, Krämer: uóth); they were broad and ribbed as on Polowat and other islands; less frequently you saw arm rings of Tridacna.

Finger rings (Hellwig: xaláxalax) were of tortoise shell. The silver ring which Hellwig found on Aurepik, and which he later traced to Faraulip, is made just like the native rings, despite the foreign material.

2: Damm et al, --123 (1909) 1938 Woleaians
116, 291 Aurupik

Both men and women wear the woven loin aprons, which constitute their clothing. Little girls wore a grass skirt, while the boys were naked, or donned the woven loin apron of the men. a) Grass skirts (Hellwig: bänü; Krämer: pánnü) are worn by girls before they reach adolescence. They consist of pandanus leaf strips (Hellwig: vas), which are tied to a coconut fiber string. b) Woven loin aprons (dŏle) are made of hibiscus or banana fibers (Hellwig: wuis, wüis); the latter are softer and have a silky sheen, so they are more expensive than the others. The designs on Eauripik clothing mats are as varied as they are on Ifaluk. Krämer made the following table of mats, but he observed that the notations came from a Faraulip man.

1) dŏr (Hellwig: dórr); a mat with two narrow black strips along the sides; the center has two broad black and two narrow red strips.
2) gāb; a mat with two narrow black border strips and a middle strip of equal width.
3) bülou; see plate 8, left center. [VMM: See source]
4) dŏro kiti see plate 8 left below. [VMM: See source]
5) bĕig; a mat with two narrow red strips in a black middle field; see plate 8 upper left. [VMM: See source]

c) Hip girdles for women: 1) xrim (Hellwig) made out of human hair, as on Ifaluk. 2) Datăr (Hellwig) of coconut disks, in three strands, and with tortoise-shell fillets. These girdles are characteristic of Aurepik; they were sold to Polowat.
d) Hats (dŏlivat) of pandanus leaves stitched together; these are for both men and women.

2: Damm et al. --124 (1909) 1938 Woleaians
116, 241 Aurupik

The fields of Eauripik were cultivated in the same manner as on the other low islands of the Caroline archipelago. They were planted with swamp taro, common taro and sweet potatoes. Coconut palms and bread-fruit supplied edible fruits. Hellwig also mentions *jáxun* and *kŏ́po* as plants used for nourishment.

2: Damm et al.--124-125 (1909) 1938 Woleaians
116, 226 Aurupik

For fishing the natives had:

a) a fish spear (kowuâi); it is an ordinary pole;

b) fish hooks (angling rod is wău, Hellwig: wahâu); these are to catch the xăli, large čöp, mădi, small ätám. (Hellwig). 1. hooks that are fastened together (bă, Hellwig: pă) of many shapes; bait of Meleagrina (Hellwig: sär), less frequently wăi shells or spondylus, tortoise-shell hooks (wōad), light flies of the feathers of the frigate bird (xatáf), string of ăromă fibers. 2. simple tortoise-shell hooks (gāuŏdj). 3. simple coconut hooks to catch flying fish (măńar) in the daytime; an empty coconut serves as a float. 4. wooden hooks (gō) for sharks.

The hooks are kept in the familiar covered baskets (Hellwig: sávo, sâuwo, sâub, săp, săob) of bread-fruit wood (Hellwig: kalâuv, xalâu).

c) Nets (djōu, Hellwig: srōu) in the shape that was described in the Polowat volume; Hellwig adds: frame - kattē, wood - ūü, tying - vâuva. The handle (īb or īboli măńar) is fastened on shortly before the net is used. These nets are used to catch flying fish (măńar) at night in torch light. [125]

d) fish kite (djoligodjâuk) to take the dăx (Hellwig) with a bait of fish (?); this is attached to a line between three and four meters long.

e) snares (nŭm) to catch sharks; the same method is used on Polowat. Râigumeń is invoked before each fishing expedition, and sacrifices are brought to him.

2: Damm et al.--125 (1909) 1938 Woleaians
116, 224 Aurupik

Hunting is not important. There are not supposed to be any rats on the island group, and accordingly the Carolinian rat traps (dắwis) do not exist, although the natives know them by name.

2: Damm et al.--125 [2] (1909) 1938 Woleaians
116, 223, 225, 252 Aurupik

Birds are caught either with the djóu net, which does not have a diagonal stick, or with snares (núm). There are two varieties of the latter: a) little snares arranged in rows on a wooden stick; b) a noose fastened to a stick. If the natives can seize a turtle on shore, they turn it over on its back; in the water they try to throw a snare over its front feet. The back shell is removed by fire.

2: Damm et al.--125 [3] (1909) 1938 Woleaians
116, 231 Aurupik

Hens are the only domestic animal; there were no dogs or pigs. However, the inhabitants seemed to take great delight in tamed animals. Sarfert saw a pair of herons and two sea-swallows which stayed in the boat house and were not disturbed by the islanders; then Hellwig saw another swallow tied in a boat in the midst of some tools.

2: Damm et al, --125 [4]
116, 252

(1909) 1938

Woleaians
Aurupik

The food is roasted over an open fire (jăf; fire-wood is uĕs, smoke-bulăk, ash - madjŏdj) or steamed in the ground oven (felăṅ).

2: Damm et al.--125-126 (1909) 1938 Woleaians
116, 372 Aurupik

There are two methods of making fire:

1. by rubbing: the flat stick is called sine la͡ulít, the vertical one is la͡ul, and the whole apparatus is la͡ulít.

2. by "drilling": the flat stick is sil liăk, the vertical one la͡ul liăk, together they are liăk. Hellwig obtained a "fire-wood box (xuluxŭl) for smokers;" it is made of bamboo reed, and has a wooden cover (pilepil), which is attached to the bottom with a string; it is really a tinder box, like the ones found on Polowat. There are three ways to fan the flame (Krämer: sa͡ipa).

The following story tells how fire came to mankind. The thunder fell on a pandanus tree on Yap Island, and it could not get away. It has become entangled in the leaves, and fluttered back and forth like a chicken. Then a woman passed by, [126] Medirădi by name. The thunder called to her, and begged her to set it free. But the woman was afraid that she might get burned. The thunder promised her that she would not be harmed, and so the woman helped it get out. Then the thunder said: "You do not know how to make a fire! Your food is really not good!" So he took two sticks, and showed her how to drill a fire. Finally, he also told her about the earth oven; she should make a hole, put the flame inside, and put the food on top; after a certain time it would be good. When the thunder had spoken, it went up into the air. The woman did as he had bade her, and then she told other people about it. Then they all knew how to make a fire.

2: Damm et al. --126 (1909) 1938 Woleaians
116, 415 Aurupik

For cooking utensils they had first the simple hand scraper (Krămer: *valegīer*), made of nautilus shell, and the three-legged coconut grater (Hambruch: *ueîgănnu*, Hellwig: *wa͡igaṅ*). Hambruch noted these names for the various parts: *perrăk* - shell (Hellwig: *pelĭg*), *forrofor* - binding, *ue͡igắnnu* - board, *beramắ* - legs. Then there was another degenerate form, a simple board, without legs, and with iron planes fastened to it.

taro crushers (Hellwig: *fa͡urúpo*) of coral stone (Hellwig: *päraṅ*)

coconut utensils of half or whole fruits, and with or without covers (*bŏ́r*, Hellwig: *pör*) were frequently used for water and palm wine.

There are various forms of dishes (Hellwig: *tapit*, Hambruch: *tŭbbi*) of *trälle* wood:

a) simple and boat-shaped with a flat bottom.

b) raised, with feet, equipped with lugs, and occasionally made quite wide.

Krämer ascertained that the following kinds of baskets are used to keep food:

a) *gắdo*, a tall basket with handles.

b) *a boróu*, a rather long basket with handles, made of the ordinary kind of plaiting.

c) *dū̆gu* (Hellwig: *tūx*), a tall basket with a tuft on the bottom.

d) *a bola͡u*, a basket without handles, which is trapezoidal on its longitudinal axis.

e) *le͡ipo*, a trough-like basket without handles.

2; Damm et al. --128 (1909) 1938 Woleaians
116, 322, 412 Aurupik

Wood was rough-hewn with the ax, which had a firm shell blade that could not be turned (dắlâi berĕĭ). The single parts are called: handle-iméĭm, shell blade - berĕ́ĭ, binding - fŏ́fo.

2: Damm et al. --128-129 (1909) 1938 Woleaians
116, 321 Aurupik

The origin of the shell and coconut disks was very important. According to Dr. Born, the island was an important manufacturing center for spondylus disks and plates, and it supplied the larger part of the Carolines with its products. After the shell was cracked, the little square pieces were pierced, and for this purpose various instruments were used; the coconut disks were drilled with the stick borer (wúrrewurr) or with a shark's tooth (Hellwig's nilibágo) and the sea-shell disks with the drill,(walupâup), which has a special swinging disk of turtle bones (Hellwig: šü lüwóñ); formerly it had a stone point, but that has been replaced by a wire point. While the drill works vertically, the stick borer is turned with the palm on the leg, so that its point stands up obliquely. Then you press the coconut plates with your free hand against the point. Now the pierced disks are threaded on a coconut leaf nerve, which has been split. Finally they are ground on a board with a piece of coral stone (-ʃäâu), [129] and they are frequently wet with salt water during the process. Hellwig secured one of these half-finished chains from the little eleven-year-old, Maraî. She had just given the string the first grinding, which lasts about six minutes; and she had deliberately left the ends untouched.

2: Damm et al. --129
116, 285

(1909) 1938

Woleaians
Aurupik

Aside from the baskets, the natives braid pouches (Hellwig: ya͡ipáč) of pandanus strips for decoration, etc.; but above all, they make mats:

a) gíagi, of narrow pandanus strips; worked double for sleeping mats;
b) gili (Krämer: gerri, Hellwig: xedi) out of the two halves of a coconut frond; they serve as sleeping and door mats;
c) tabachau (Krämer) a mat made double with four frond halves;
d) jäs, roof mats of coconut fronds.

2: Damm et al.--129-130 (1909) 1938 Woleaians-1 -2
116, 286 Aurupik

Weaving (to weave is dṓdor) formerly played an important role as a household craft, but today this is not so popular on account of the introduction of the European calico. In olden days the material was bananas (γemies) and hibiscus fibers (gulivắ). Materials woven of the former are costly and, naturally, are preferred to the crude hibiscus fabrics. The fibers are scraped with a stick (Krämer: bǟüro) in order to make them supple. The weaving material is kept in round baskets (gabắāl, Hellwig: xabắes) of coconut leaf strips.

The fabrics are placed on a horizontal loom, which has the same bracing box as the one on Satowal, for example. [130] The members of the expedition give the following terms for the various parts of the loom:

Numbers in the drawing	Hambruch	Krämer
1. bracing box	ûijá	buijallo
2. foot	b othell e ûijá	
3. upper ledge of the box	thumall e ûijá	
4. warp beams	berappă	
upper		babanúgun
lower		b abaripälam
5. bamboo lease rod	tepanṓ	

2; Damm et al. --129-130 (1909) 1938 Woleaians-2
116, 286 Aurupik

	thin wood stick	olloto ́
6.	sword	c hapob
7.	shuttle	tibua
8.	box girdle of coconut string (xoloxăle)	dāle

2: Damm et al. --131 (1909) 1938 Woleaians
116, 438 Aurupik

Aurepik was an important center of commerce for spondylus ornaments. These red shells are found in such abundance that they have become one of the principal articles of commerce, and they are exported in great quantities to the Yap inhabitants, who pay for them with curcuma roots. There is also lively commercial activity with Lamutrik, Ifaluk, Faraulip and Polowat.

2: Damm et al.--131-132 (1909) 1938 OR21 Woleaians-1-2
116, 502, 821 Aurupik

The nautical knowledge of the Aurepik islanders is not inferior to that of the other Caroline natives, for example the Polowat men. Sarfert's authority, Captain Wasäu, had visited all the islands between Ngulu in the west, and Satowal in the east, in his canoe; he had also sailed to the Marianas (Guam, Rota, Tinian and Saipan).

The heavens (star is fúis)

1.	Eagle	máilöb	9.	Three Kings (in Orion)	elüel
2.	Aldebaran	ūl	10.	Raven	serewŏl
3.	Pleiades	mắregīr	11.	Virgo	dŭmur
4.	Procyon	măl	12.	?	medärú
5.	Orion	ugelík	13.	?	dagalibu
6.	?	wŏlago	14.	?	madje - máidŏl
7.	?	máilöb baräwän			
8.	?	wŏlewŏl	15.	?	wŏlewol - elibu

The moon is mărä̆m (new moon - lúgulaóli mărä̆m, full moon woninäbäli mărä̆m, waning moon - äliolăn, waxing moon - jáurugíli märäm).

Fig. 222 shows the Aurepik compass. Numbers 1-15 give the starting points of the stars in the preceding list, and with the same numbers; 16-28 show where they disappear below the horizon (compare Damm and Sarfert, 1935, page 89). [132]

2; Damm et al.--131-132 (1909) 1938 Woleaians-2
116, 502, 821 Aurupik

The names of the points of the compass are:

north	jíwań	northwest	lodoắwäń
east	chodŭ	northeast	chodoăwäń
south	jŏr	southwest	lodoắr
west	ilodŏ́	southeast	choduóru

2: Damm et al. --133 (1909) 1938 Woleaians
116, 502, 463 - Aurupik

The courses [CS: omission of sailing voyages, pages 132-133] show how well informed the Aurepik Captains (damŏ́l īdit) are. They certainly sailed east as far as Kusae (native name Chatắu) and Ponape, which is called Wulebĕ́i here; perhaps they went even farther; to the north they traveled to the Marianas and to the west to the Philippines (Dawogắñ). According to the native accounts, Dawogắñ lies south of Chatowei, * and it is supposed to be much larger and higher than Truk, Yap and Palau. We can not say definitely how far south they had travelled.

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* This is certainly Tobi; the map of the Polowai Captain Iguräli proves it; (compare Damm and Sarfert 1935, drawing 205).

2: Damm et al.--133 [2]
116, 175, 502

(1909) 1938

Woleaians
Aurupik

The natives had nothing to say about people, who had been blown off their course and drifted. But we can read about them. The missionary Snelling was adrift for 93 days in a native boat which he had taken from Piherar; he finally reached Aurepik and then went on to Oleai. Damm and Sarfert, 1935, page 108, tell about a canoe from Aurepik, that was blown to Hok.

2: Damm et al. --133-135 (1909) 1938 Woleaians
116, 501, 552 Aurupik

The canoe (ur) is a wooden boat of the typical Central Carolinian form. The various types have particular names; for example, Sarfert went in a maiwóle to Uäu in the atoll. There is a very small number of them today; on the largest island there were three big sailing canoes, and seven small ones, on the second island there was one small craft. Lütke and his companion von Kittlitz noticed "many boats on the beach" formerly. [CS: Omission of the names for the various parts of the canoe, pages 134-135).

2: Damm et al. --136
116, 342

(1909) 1938

Woleaians
Aurupik

ī́m: the family dwelling. It usually stood on a stone foundation, and had plank walls with doors; the gable walls projected, and they were made of mats, while the roof was of palm fronds. Thanks to these eaves, the floor plan was hexagonal. Then there were also some smaller huts (imomûti) on the ground; they were just faced with mats, and did not have any gable eaves, so their plan was four-sided. Sarfert's interpreter said that girls stayed in these little houses. But Sarfert himself found one of them on Ua̋u, which was inhabited by an old man, with his family.

2: Damm et al. --136-139
116, 343

(1909) 1938

Woleaians-1-2
Aurupik

malŭ́m: cookhouse; it is open on all sides, and the small gable roof rests on four poles.

fanŭ́a: canoe-house; it is open on all sides; the poles support a heavy roof. The canoe-houses are the abode of the men, for there are no real men's houses. They also sleep here very frequently, when they do not want to be with their wives. However, there were also two little houses on poles on the lagoon side; these also served as sleeping huts, and they were set on poles as a protection against the mosquitoes.

imĕ́ribel: menstrual hut, where the women stay during menstruation. The place where the hut stands is called bắl. A tabu forbids the ship Captains to approach the place, or to enter the house; apparently this does not apply to the other men.

Chief's house. These houses are conspicuous on account of the stone foundation, which was solid, frequently two meters high, and arranged in such a way that you could climb it just like a flight of stairs; it generally has a hexagonal plan like the house, but there are also four-sided and lower platforms. The most southern of the three chief's houses is erected on an unusually small base.

spirit house: the spirit-house of Ra͡igumeṅ is apparently nothing more than a leaf roof, set on the ground. It rose on a somewhat remote spot, which was kept neat and clean. Ra͡igumeṅ's tomb is in the immediate vicinity. [137]

there are no chicken coops, as the animals sleep in the open.

2: Damm et al.--136-139
116, 343

(1909) 1938

Woleaians-2
Aurupik

The parts of the house are:
post sū́re (number 1 of Fig. 225).
central post ṅalā́wer (no. 2); like the other two central pillars, it bears the ridge pole, and it is just like them.
diagonal beams of the length darī́elab (no. 3); they rest on the posts; cross beams of the gable walls kŏ́dom (no. 4);
The roof beams are thick, and are cut polygonally in a transverse section; they are lashed to the diagonal beams which run longitudinally; slender horizontal purlins (kabắṅak) rest on these, then come thin vertical roof rafters (kā́to), and on top of them lie the roof mats (jā́so). The placing of the beams under the wall is called korā́djo. [138]

The roof (bēĭgilīm) is supported by the ridge pole (ŭ́ṅ). The walls of the rectangular house interior (nīm) are vertical planks, which are framed. The gable walls are likewise made of boards; from the level of the roof they slope outward for a little way, and then they run horizontally forming a sort of roof for the veranda. This horizontal [139] piece makes a deep space for storage; for example, a boat lay under it in one house. Beneath this veranda roof of planks is a trellis (nibī́ṅ) to keep things.

2· Damm et al. --139 (1909) 1938 Woleaians
116, 352 Aurupik

Among household pieces of equipment there, was a hanging chair for children (Hellwig: xū́r) and a child's cradle (Hellwig: a͡iló͡ile, öló͡ile) with a pandanus mat (xéage).

2: Damm et al. --139 [2] (1909) 1938 Woleaians
116, 361 Aurupik

There are settlements on the large island and on Uǟ́u. The population on Aurepik is divided into two "farms" (Valiá͡ureg [Krämer], or Waliá͡udry [Hellwig], and Rońali [Krämer]), but there are only a few huts in each. On Uäu, the colony consists of two larger houses, which stand on high stone platforms. In addition, Sarfert also found a little hut, faced with coconut mats, which was inhabited by an old man. The natives said that this small colony was only used occasionally.

2: Damm et al. --139 [3] (1909) 1938 Woleaians
116, 411 Aurupik

The spear is unknown so the natives only have the fish spear. The stone sling (ká͡ule) is also lacking although the islanders have learned about it from the Truk people. They commonly use the brass knuckles (raserắs), which is made in the usual Carolinian manner.

2; Damm et al[illegible]--140 (1909) 1938 Woleaians
116. 621 Aurupik

Over the family group of Eauripik stood the clan. Its structure and organization were not different from the relationships on Polowat; for instance, the Wonĕ́i' clan was represented.

2: Damm et al. --140 [2] (1909) 1938 Woleaians
116, 601 Aurupik

Sarfert noted the following expressions to denote relationship:

father - domā́l
mother - sine (silḗï - my mother)
brother - wisíl
sister - mianā́l (this denotes the relationship between brother and sister, and vice versa.)
husband, wife - saligenḗï
son, daughter - lḗï
father's brother - faduā́l.

2: Damm et al. --140 [3] (1909) 1938 Woleaians
116, 595 Aurupik

Most men have only one wife; but Sarfert found one old man on Uā́u who had two.

2: Damm et al. --140 [4]
116, 764

(1909) 1938

Woleaians
Aurupik

Burial. The deceased is wrapped in a mat, and then either buried in the earth, or weighted with a stone and sunk in the ocean. There is no burial in a boat. There were special places for cemeteries.

2: Damm et al. --140 [5]
116, 173

(1909) 1938

Woleaians
Aurupik

The history of the Eauripik Island Group is closely related to that of Yap. Miklucho-Maclay heard that Aurepik owes a large number of its inhabitants to Jap Island. This is also preserved in the legend that the Yap native Cho͡iss came to Aurepik, and then created men and women out of a spondylus shell....Accordingly we can perhaps regard Cho͡iss (Chȏ́s) as the first chief (damol), and if so, his son Rá͡igumeń, who is revered as a deity today, was certainly his successor. Lütke named Rooua as the ruler over Aurepik and some islands lying to the east.

2: Damm et al.--141 (1909) 1938 Woleaians
116, 173, 167 Aurupik

The Hamburg South Sea Expedition obtained the following list of chiefs: Baluelap was the successor of Ligowûw, the husband of the first mother, then Solăñ, Elluluĕ, Mődj, Ärū̄däl(Erídal); but the natives were unable to give any more exact information about them. However the son of Ärū̄däl, Jadṓa (Jădowuắ) is remembered as a chief, because it was during his reign that a typhoon devastated the island. It did so much damage that the survivors went to Oleai to escape a famine, and they spent ten months there. When the Aurepik islanders returned home under Mañeluă, Jadṓa remained in Oleai, where he died. His son Fagĭl became chief of the people who went back home. He was succeeded by his son, Medắk, who was still ruling in 1909.

2: Damm et al. --142
116, 772

(1909) 1938

Woleaians
Aurupik

The natives believe that the universe can be divided into three parts: the heavens (rǟn), the earth (selŏ́b), and the underworld (ilŏ́l or faliolŏ́l).

2; Damm et al. --142 [2] (1909) 1938 Woleaians
116, 773 Aurupik

The gods. Solắl is the creator of the universe. He erected a tree trunk, climbed half way up, and then made the earth in the form of a disk, with all of its islands and oceans. Then he climbed farther, and at the top of the trunk he formed the heavens, which are horizontal to the earth. When he was through, he told his younger brother, Ălülŏb, who married Nimogéi, to go up to heaven and to rule there. He himself wanted to be king of the underworld. Many people dwell in this realm, and the sun shines at night. Solắl is also the god of the sea.

Ălülŏb finally gave the rule to his son Lugēlăṅ, who is king of the heavens at the present time. His wife is Idämälúl. Lugēlăṅ does not work, but he keeps a constant supervision over mankind. When he sees that an island chief is not making his people talk and act in the way that they should, he sends a typhoon to destroy the island. His son Olofắd is the celestial messenger; he wanders around all the time, and watches over everything; then he gives an account to his father, Lugēlăṅ, who never leaves the heavens.

2: Damm et al. --143 (1909) 1938 Woleaians
116, 775 Aurupik

The kingdom of the dead. The dead wander around as invisible spirits (ắllüs); they can stay on earth or fly through the air like wind. There are no other conceptions, such as you find on Bur, Merir and Songosor. Lugēlắń is king of the living and of the dead.

2: Damm et al. --143-144 (1909) 1938 Woleaians-1-2
116, 776 Aurupik

Aurepik has the cult of the great spirit Yắṅelap, whose house is in Kadjebắr. * Most of the Micronesian islands pay tribute to him: for example, Mogomog, Feis, Sorol, Oleai, Ifaluk, Faraulip, Lamutrik, Satowal, Polowat, Hok, Truk, Pingelap, Kắtāu (-Kusai?), Imǎ̄l, Meseliŏ́l, etc., because he populated the islands. He said to a woman: "Go to this place!" And to another: "Go to that island and beget children!" And so the women went with their husbands to those islands, and populated them. The first mother of Aurepik was Ligowurieliĕ́l, her husband was Ligowǖw; the names of her children are not known. Hambruch on page 143, gives another version of the creation of man and the settling of Aurepik.

Yắṅelap does not leave his house, but from time to time he goes up in the air, and looks at his islands. They all bring him tribute in the form of mats, bowls, etc. The natives of Oleai, Ifaluk, Faraulip, Lamutrik, Satowal and Aurepik all made the trip together, and they [143] started from Oleai. The canoes gathered here, and then travelled by way of Feis and Mogemog to Kadjebắr. The "king" of this pilgrimage then brings the tribute into Yắṅelap's house where it remains untouched and goes to pieces. When the Hamburg South Sea Expedition was on Aurepik, a number of the islanders were away; they had gone to Kadjebắr, but the king had sent them to do some work on Nauru, and only one member of the group had remained on Yap.

" * It is Ašebắr on Yap (compare Damm and Sarfert, 1935, page 198).

2: Damm et al. --143-144 (1909) 1938 Woleaians-2
116, 776 Aurupik

Hambruch heard another legend on Aurepik; it refers to Yáñelap, and describes the creation of mankind on our island, but it also throws an interesting light on the origin of deities. Yáñelap told the Yap native Chôiss to go to Aurepik and then to make some people out of a spondylus shell. Chôiss himself had a son, whom he called Râigumĕn. He is the real god of the seafarers; and he is invoked at the beginning of a sea voyage, when a typhoon threatens, and before a fishing expedition. Various kinds of sacrificial gifts hang in his house (garlands for the hair, mats, coconuts); just a short distance from the hut was his tomb, which was fenced with stones and well kept.

2; Damm et al. --144 (1909) 1938 Woleaians
116, 524 Aurupik

Toys and games.

a) bagisöfisöf: bow,
b) gañiñi: a whirler made of a strip of coconut leaf, which is bent together, and over which a coconut leaf nerve is stretched into a bow. The bull-roarer is unknown.
c) There were string games too, and a kind of hand clapping game.

2: Damm et al. --144-145 (1909) 1938 Woleaians-1-2
116, 805 Aurupik

Division of time. The year has twelve months, which are divided between the two seasons: răk (also ledják) and niiwări. The names of the months are:

răk
1. úl
2. ĕlŭel
3. măl
4. ĭt
5. serewól
6. eremălis

niiwări
7. dŭmul
8. măidjik
9. măilŏb
10. sŏda
11. năke
12. gŭi

Each month has thirty days:
1. sigorŭ
2. ellĭri
3. mădjălărie
4. mădjăle
5. mădjafis
6. mădjauăle
7. mădjadĭu
8. jamedăle
9. jabĕi
12. wolawŭl
13. wolomău
14. mădj
15. ūre
16. nĕdu
17. kilĕi
18. kalăua
19. sābădj
20. jăfalăk
23. sabări meïmŭri
24. kilĕi (like the 17th)
25. somalŏ
26. somālifăl
27. jărofŭ
28. jŏu
29. ifăin
30. etăfi

2: Damm et al. --144-145 (1909) 1938 Woleaians-2
116, 805 Aurupik

10. djíawoṅ 21. koselắṅ
11. jārowugū 22. karodăli ăfălăk [145]

The following expressions indicate times of the day:
nĭsoro or nimāliŏl about six o'clock.
suoroăl about seven o'clock
jăfălăk about eleven o'clock
uŏle about twelve o'clock, noon
jabăl jădolowắu about one p. m.
jădeligŏdj about six p. m.
niwarăwe in the evening.

2: Damm et al.--151-152
116, 175

(1909) 1938

Woleaians-1-2
Faraulep

It is not known when this island group was discovered. Krämer says that the island which Francisco Lezcano sighted in 1686, and which he called Carolina, is probably Fároilap, or our Faraulip; the pilot Somera was the first to ascertain its position on his compass chart, 1710. Meinicke attributes the discovery to the Spaniard Rodriguez, 1696. Some Fais islanders, who were blown to Guam in 1696, brought some definite information about this island group, and Father Clain gave an account of them on the 10th of June, 1697. These natives called the large island Piraulop, and a second one, that lay to the northwest in the reef circle, was Pic.

In 1804 Luis de Torres * came from the Marianas to the group. Then the islands disappeared again from the horizon of the navigators, and Lütke had to make a real search for them. This explains why a good many people even today regard Lütke as the real discoverer. On the morning of the 28th of March 1828, Lütke found the atoll Farroïlap, as the natives called it. But he also calls it Fattoilap. This spelling is

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" * According to Krämer, 1917, Book I, page 132, Anm. 1. He was the second governor of the Marianas; Chamisso, in the third part of Kotzebue's work has translated into German his important ethnographic notes on the Carolines (compare v. Kotzebue, 1821 Book II, page 130).

2: Damm et al.--151-152 (1909) 1938 Woleaians-2
116, 175 Faraulep

probably due to Kadu, who was a native of Ulle (possibly Oleai); he wrote Fatoilep. On the 16th of December of the same year he visited the island group for the second time, but he was not able to [152] make any ethnographic observations, because his authority Alberto, whom he had met on his first visit, was not there.

Hambruch, one of the members of the Hamburg South Sea Expedition, stayed on the island from the 4th to the 18th of November, 1909.

It is not known when the first merchants came; in 1909 some Japanese copra merchants had a station on Pik, and they were building a cutter.

2: Damm et al. --153
116, 103

(1909) 1938

Woleaians
Faraulep

The island became known to Europeans under the native name: Piraulop. Von Chamisso attributes the spelling Farruelap and Faroilep to Luis de Torres, and Fatoilep to the native Kadu. Lütke also used the indigenous Farroïlap. Finsch made this into Faraulap. Meinicke has Faroilap, but he selects Faraulep for the key word of his record. This spelling became adopted rather generally, and it finally changed into Faraulip; this is the way most of the members of the South Seas Expedition heard it, although they noted the following pronunciations: Faráulop and Faróilap (Hellwig), Fara͡uilö̆p, Faro͡ilep, Fa-tja-ü-napo and Fatjaunapo (Hambruch), and Fadjáu̯maep (Krämer).

2: Damm et al.--154 (1909) 1938 Woleaians
116, 131 Faraulep

Lütke made the first drawing of this island group. This has served as a basis for all the subsequent island maps (Pacific Islands Pilot, 1933, Japanese Government Chart 1925). Location and Size. The following table gives the various measurements:

	lat. N	long. E
v. Chamisso (in v. Kotzebue 1821 Book 3, page 94)	8° 3′	144° 30′
Lütke (according to the map)	8° 34′57″	215° 32′45″
Meinicke (1888 Book 2, page 358)	8° 35′	144° 36′
Gulick (1862 page 59)	8° 34′	144° 37′
Brigham (1900 page 64)	8° 36′	144° 36′
Sievers (1900 Book 2, page 364)	8° 40′	144° 35′
Kolonial Lexicon (Book I, page 600; most southern island)	8° 35′	144° 36′
Japanese Chart 1925	8° 35′45″	144° 33′16″

2: Damm et al.--155 (1909) 1938 Woleaians
116, 133 Faraulep

Lütke said that structurally the Faraulep Island group was that of a typical coral atoll, containing three islets, and with a circumference not exceeding four miles. Hellwig describes it in his Journal in a very plastic manner, and with his own peculiar exactitude: "The atoll has three rather long, thickly wooded islands, which rise somewhat toward the interior; the lagoon is deep blue, with strips of light and dark green and sand banks which have a yellowish hue. Beyond this and the sand beaches you see the reef, which is clearly outlined on the outer side with the dazzling white chains of foam of the surf; this is especially high on the leeward side." His observation that the islands rise somewhat toward the interior is remarkable; on the main island, Faraulip, the rise is 23.8 meters!

2: Damm et al.--155 [2]
116, 131, 161

(1909) 1938

Woleaians
Faraulep

The atoll consists of three islands: the large Faraulip, and the second Píx (Piko [Hambruch], Pig [Reichsmarineant], Pigue [Pacific Islands Pilot]), both of these are inhabited; the smallest island and the one farthest south, Eád (Eatto [Hambruch], Eat [Reichsmarineant], Eate [Meinicke, Pacific Islands Pilot, Japanese Chart]) was formerly inhabited also, according to Hambruch, but since the devastations of a typhoon it has never been resettled.

2: Damm et al.--155 [3] (1909) 1938 Woleaians
116, 131 Faraulep

The lagoon is accessible on the southern side by three narrow channels, which are only large enough for canoes.

The natives gave Hambruch the following data: a) islands: 1. Faraulip, 2. Píx, 3. Eắd; b) oceans: 4. lamm; 5. nuguluorro; c) reefs: 6. ma̤donneï-jefaṅ; 7. fall lipig; 8. furoú; 9 and 10 pallepall; 11. thawuorrŏ́; 12. madonneijo͡u; d) channels: 13. tă͡ualiăp; 14. tă͡uuleuleắ; 15. ta͡uegiddegidd.

2: Damm et al.--155-156 (1909) 1938 Woleaians-1. 2
116, 161, 175 Faraulep

The population has never been large, but we can not discover on what grounds Gulick and Meinicke state that the islands are uninhabited. As a matter of fact, only the smallest island Eád is uninhabited, and it is [156] quite probable that this situation is fairly recent. The following figures are given:

Year	Total	Faraulip	Píx	Observations	Source
1828	about 60				Lütke, 1835 Vol. 2, p. 326
1903-4	121			1 native merchant	Sievers, 1910, Bk. 2, p. 347, 364. Finsch, 1914, page 64.
1909	155	96	59	14 of them on Yap	Hamburg South Sea Expedition
1912	80				Kolonial-Lexicon Bk. 1, p. 600.
1930	145			10 Japanese are included	Pacific Islands Pilot, 1933, page 503.

2: Damm et al.--155-156 (1909) 1938 Woleaians-2
116, 161, 175 Faraulep

There is a decline of nearly 50% in the population between 1909 and 1912. This can scarcely be attributed to the islanders' fondness for travel. It seems to be due to the progressive decay which Sievers noted, and which Hambruch said was formerly traced to the constant civil wars.

2; Damm et al. --156-157. (1909) 1938 Woleaians
116, 137 Faraulep

Hellwig has already given an enthusiastic description of the picturesque impression which the thickly wooded Faraulip makes on the traveler; and in truth [157] there are many species of flora. Sievers counts coconut palms, bread-fruit trees, bananas, *Cystosperma edule*, betel palms and pandanus trees. [CS: Omission of the names of the plants.]

2: Damm et al. --157 (1909) 1938 Woleaians
116, 136 Faraulep

Just as on the other low coral islands, there are few land animals. Aside from the domestic ones, Hambruch only found a few species of birds. The mosquitoes are a great nuisance, especially after the rain. [CS: Omission of the vocabulary with the list of animals].

2: Damm et al. --158 (1909) 1938 Woleaians
116, 144 Faraulep

No physical anthropological surveys were made. According to Sievers, the population is similar to that of Feis and Mogomog.

2: Damm et al. --158 [2] (1909) 1938 Woleaians
116, 164 Faraulep

When Hambruch visited the island, the natives were suffering from a severe epidemic of coughing and catarrh. He also discovered the tropical diseases: elephantiasis (pererá͡up), ringworm (genišewá͡u), framboesia (rúf) and syphilis (huá͡u); there was a high percentage of the latter.

2: Damm et al. --160 (1909) 1938 Woleaians
116, 302 Faraulep

The natives rub their bodies with rĕ́ṅ color and coconut oil. Then they are extremely fond of fragrant flowers and plants, and they like to adorn themselves with them; they use the greenish white blossoms (eắro) of banana trees (uŭ́d), geraniums (xerắx), a species of lily (madagâu), pawpaws (bấibâi) and peppermint (uanroṅŭ́).

Coiffure. The natives believe that their god Lugulĕṅ introduced this manner of dressing the hair. The men have a thick perruque, which is occasionally parted in front, and then tied in a lock at the back with a leaf strip; or the hair may be combed smoothly back and tied with a leaf strip. The women wear their hair in curls, which are short and frizzled, or it may hang down, and be cut smooth.

The men do not have a very large beard; in addition to moustaches, you often see an imperial or whiskers, especially among older men.

2: Damm et al.--160-161 (1909) 1938 Woleaians
116. 304 Faraulep

Both sexes are tattooed, and both men and women practice the art. They use a tattoo comb (garíd) and a hammer (merắm) of the usual Carolinian form; to tattoo is mắk. The parts of the comb are: the handle - koắ, a diagonal piece attached to it - xaleńắn; this is fastened to the handle with a particular kind of little stick (tšr̂ü). [161] The tattoo coloring (lắm) comes from the soot of burned coconut fibers.

2: Damm et al. --161 (1909) 1938 Woleaians
116, 301 Faraulep

For ear decoration (tšuŏ́ru) the natives put coco-(tagắx), tortoise-shell (buŏ́xs) or shell (mā́tš) rings in the pierced lobes of their ears; they may be single or arranged together in various fashions, as on the other islands of Micronesia.

Fragrant plants are the only decoration inserted in the pierced nasal septum.

2: Damm et al. --161-162 (1909) 1938 Woleaians
116, 301 Faraulep

There are necklaces of a great many varieties:

a) of coconut rings or coconut disks (as on Ifaluk, for example)
b) like a, but with white shell disks between them (compare Ifaluk)
c) of red spondylus disks with white shell and black coconut disks between them (compare Ifaluk); they are often made with several strands. The Berlin Museum has a triple chain in the Finsch Collection.

Chain pendants are unusual. Hambruch got one that was carved out of a coconut; it has the same shape as the one from Hok, that is made of Tridacna.

The natives also have the wide necklace collars (tĕo), like the ones drawn by Krämer (Inseln um Truk, 1 Hlbbd, 1935, drawing 15).

They liked best the bracelets of grooved tortoise shell (buóxs), like the ones on Polowat; these were purchased from Truk. There were also some of [162] coconut (tagăx; compare Ifaluk) and Trochus (lagalăx). Finger rings of coconut husk have only been made recently.

2: Damm et al. --162 (1909) 1938 Woleaians
116, 291 Faraulep

The clothing varies according to the age and the sex of the wearer. The natives believe that Eluelap introduced it in order to prevent incest. Accordingly, a man cannot appear without his loin apron. This does not apply to boys and girls until they are four; they go naked. Then the girls begin to wear a modesty skirt (ɉiwīsíf) of fragrant grasses, while the boys don the woven loin apron (xariŭr). The women's mat (béix) is also woven, but it is considerably wider. The men's loin cloth is in the T shape, but the women's is held on a string (ŝrím), that is plaited of hair; and over it they generally have a girdle of three to four strands of coconut beads; this girdle (mŭramar) is divided into fields by shell fillets. While this is made on Faraulip, it does not apply to the rare girdle, (xídi) bought on Aurepik; it is very wide (up to eight strands) and it is also divided into fields by means of fillets.

Seafarers have clothing that affords better protection; they wear pointed caps, stitched together out of pandanus strips (pǎriṅ), and when the weather is really inclement, they use rain caps (palŭṅ), sailing jackets (nikŏt) and coconut dress mats (ua lulié).

2: Damm et al., --163-164
116, 241

(1909) 1938

Woleaians-1
Faraulep

The following edible plants and fruit trees are planted or cultivated: different kinds of taro: fǐle e Ifaluk (very small) fǐle e kŏl, uŏt, momŏiga, marĭn.
Colocasia: lăk, pulăk
sweet potatoes: kamŏti
sedum: anŭs, xŏp, eăugŭle.
pumpkins: ewŭrs
sugar-cane: uwău
bananas: uiʎ
Terminabia: fariŏp
Morinda citrifolia: nĕre.
pandanus: făʎ
figs: xoăn
a peach-like fruit, with a number of disk-like stones: xumŭr
bread-fruit: măj; this fruit begins to grow in the uarĭx month; in măirĭx it starts to ripen, and in măilŏp it is mature; the whole process takes six months. The fruit of the breadfruit provides the natives favorite dish, măra, which is prepared in the same way as the măr of the Polowat islanders.
coconut palm: nĭu
[CS: Omission of the various terms describing the coconut palm, page 163] There is no

2: Damm et al.--163-164 (1909) 1938 Woleaians-2
116, 241 Faraulep

systematic planting whatsoever. Bananas, sweet potatoes, coconut palms grow together, but the taro, on the other hand, is planted in fields that are specially prepared. The natives use large rectangular ditches [164] (poadé), which are surrounded by an earth wall (xatŭ́) made of the soil that has been excavated. The men prepare the fields, but the women do the real cultivation; for the taro they use a wooden spade (xuotŏ́; handle-erĭ́, blade - xắroxắre). The men take care of the coconut palms, but the other fruit trees are left to the women. The chief superintends all the work in the fields; and he punishes anyone who is not doing his task properly. At certain times he also puts a tabu on the uninhabited island Eắd so that no one may go there. This is to protect the stands of coconut palms and tobacco plants; and it is also a means of safeguarding the turtles, which come on land to spawn.

2: Damm et al.--164-166 (1909) 1938 Woleaians-13
116, 226 Faraulep

[CS: Omission of the various kinds of fish, that are caught, page 164]
mắńar the flying fish, appears four times each year.

1. Angling (angling rod - báŭ, the wrapped handle is tigŏ́u); it is equipped with the following kinds of fish hooks: [165]

   a) bắ is the hook, that is fastened together; its bait consists of Meleagrina or spondylus, and its hook is made of tortoise shell; the "fly" is made of clipped frigate bird feathers. Terms for the various parts: angling line of hibiscus fibre - eŏ́r or eŏ́l, bait - nắm, point of the hook - matắl, base of the hook - ramŭ́m, fly - igŭ́d. These hooks are kept in wooden chests (sắûp).

   b) tíu is the plain wooden hook, used to catch sharks. Hambruch obtained a rare example; it was a double hook made of a piece of Pteroceras shell.

   c) tarắń are the newer angling hooks, made of a piece of bent iron wire.

   d) porāli mắtś is a simple fish hook of coconut husk, which is suspended on a coconut, that serves as a buoy (for its use see Damm and Sarfert, 1935, page 49). This type of fishing is rarely used today.

2. The natives fish with etĭ́ń nets on the reef. The terms for the various parts are xoloxŏ́l (number 1), tanŭ́apip (no. 2), eắń (no. 3), bugebŭ́x (no. 4), metắt (no. 5), net sinkers-faû u lŭ́m, net floats - xuapĕ́s: the latter are often carved in the shape of fish. The large net does not belong to an individual, but to the men's house. [166]

2: Damm et al.--164-166 (1909) 1938 Woleaians-2
116, 226 Faraulep

3. For weir fishing they use the following weirs:
 a) a substantial one made of coconut strings (ulipăm of the same form as those on Ifaluk. The terms are: floor - bŏxebox, back wall - xapit, side wall - péigil, roof - xuluxŭl, raised and pointed portion of the roof - unăl.
 b) weirs (ule mŏurŏuéd) with a barrel-shaped roof of strong coconut leaf nerves. The names for the various parts are: projecting part of the roof - xromăre, cover - unăre, side wall - xobăr, floor - iră, door in the rear wall - irī, handle - tanĭn.
 c) like b) but rectangular.

4. For kite fishing they use a kite (kapĕs) made of a bread-fruit leaf, which has been stiffened with a coconut leaf nerve. A tarăn hook hangs on the string.

5. Snare fishing is done with a snare (nŏm) fastened to a wooden stick; the bait hangs from another short string.

Special Customs. The chief's permission is required before groups of men can fish together in the large canoes. The "first counsel" oversees the canoes and fishing, and then the chief divides the catch according to certain rules. Loud calling and trumpeting on the conch shells summon the population to come together. The fish are spread out on the beach, and they are tabu until the division is made. Hambruch watched the natives divide 45 large fish (faufau and takū'u); a sick old woman received the largest takū'u, Hambruch had two faufau, five takū'u and two faufau were given to seven guests from

Ifaluk, two takū́'u to the chief, one takū́'u to the "first counsel," one takū́'u to the "second counsel," one takū́'u to the Oleai native Olapĭl eighteen takū́'u to the nine houses, ten little cuttlefish (Tinte ?) to the crews and the "first counsel," two takū́'u and the small fish to the boys.

On the second expedition that Hambruch saw, eleven large and 390 small fish were taken (the latter were chiefly caught in the drift wood weirs). They were divided in the following manner: Hambruch got two large fish, the chief two, the "first counsel" one, the "second counsel" one, the Oleai native Olapĭl two large ones and ten little ones, the seven Ifaluk men had three large and sixteen small fish, the nine houses 270 little ones (thirty for each), the canoe superintendent fifteen little ones, eighteen small ones for the eight houses in Pix, fifteen little ones for a man, who had helped build the boat. If the catch is not so large as they had expected, the fisherman goes to the "big house" or to Ponijóu's spirit house, lays down a sacrifice, and asks for a good haul.

2: Damm et al.--167 (1909) 1938 Woleaians
116, 224 Faraulep

Hunting is not important, since there are few large land animals which can be eaten. Rats are captured in a trap (tắwiš), that is similar in form to the one on Polowat; drawing 242 gives the terms for the various parts. Dogs are eaten too.

2: Damm et al. --167 [2] (1909) 1938 Woleaians
116, 252 Faraulep

All the women prepare the food in the house; the men just cook in the large house; in every case the children are the most eager helpers.

2: Damm et al.--167 [3] (1909) 1938 Woleaians
116, 372 Faraulep

To make a fire (fire - ijắf) the natives use a fire plane (noirī́t; the flat stick - imṓu, the stick drawn through the groove, which this has made - noirī́t) and the fire drill (nia͡uk or lia͡uk; flat stick - ilắ, drilling hole - medắd [eye], vertical drilling stick - noirī́t). Tinder (xabắd) is kept in a bamboo box. The woven fire fan (sĕ́ipo) has a long rectangular form.

2: Damm et al.--167-168 (1909) 1938 Woleaians

116, 412 Faraulep

Household implements:

a) knife (sắr) formerly of shell, but now a spike that has been pounded into a board and sharpened.

b) taro scraper of Meleagrina shell.

c) coconut grater (uél̆gan); a small shell (poritŏ́x) is fastened to a tripod.

d) spoons (idĭt) of shell

e) crushers (faierŭs) of coral stone [168] (fắux) in the same form that is used on Ifaluk (to crush - zŭs, to rub - egăx, to strike - narŭna.

2: Damm et al. --168
116, 415

(1909) 1938

Woleaians
Faraulep

Household implements:

f) coconut utensils (tagax) - coconut shell, such as water bottles.

g) wooden boxes (sa͡up) with covers like those on Polowat; they are used to hold small articles, especially fish hooks. Hambruch gives the following terms for the various parts: cover - garắp, hole for the string to which it is suspended - piapī, in a notched piece (botīl), lower part - xaloắl, floor - péigil, wall - ní, groove for the cover - pŏra ní.

h) bowls (tắbbi) with feet, of the same shape as the dŏbi lemắbu of Ifaluk. Then there are also the tắbbi bowls, brought from Truk, with the red stripe, which is peculiar to that island group. (floor - ranóg, feet - peréle, noses - madắl.)

i) baskets to hold food; the largest ones are used to transport fruits; the former are tŭx, the latter hĭx. Special forms are kắtŏvas (Ifaluk) and páuta͡u, a basket for transportation.

k) a fish board (bắp) to divide the bonito.

l) brooms (na͡ux) of coconut nerves.

m) rat hooks (xŏr) to hang up food containers, similar to the one shown in Fig. 126, in Sarfert and Damm 1929, page 138.

2: Damm et al. --168 [2]
116, 264

(1909) 1938

Woleaians
Faraulep

The natives have no regular meals as we understand them. Children and women eat almost all the time, and the men eat morning, noon and in the evening. The members of the family have repasts together, and so there is no division according to the sexes.

2: Damm et al. --168 [3] (1909) 1938 Woleaians
116, 262, 562 Faraulep

Certain food restrictions apply to the women, and they are never allowed to touch the following kinds of fish: bŭ́p, liwelŭ́, fa͡i, bắxo, nawŭ́t, mŏ́ru, nŏ́ś, uắt.

2: Damm et al. --168 [4] (1909) 1938 Woleaians
116, 843 Faraulep

Pregnant women are not permitted to have any fish at all, and they have to observe other prohibitions about food. These last for five months after the child is born; if they are disregarded, the natives believe that the guilty woman will be very ill.

2; Damm et al.--168 [5] (1909) 1938 Woleaians
116, 177, 276 Faraulep

Aside from the foods, the natives have a few extras, and first on the list comes tobacco (tomáxo); it can not be strong enough to suit them. This plant was introduced from Guam, and now it is grown on the island, but the American twist tobacco is preferred.

2: Damm et al. --168 [6] (1909) 1938 Woleaians
116, 273 Faraulep

Then palm wine (xarí) is also very popular; it is prepared in the same way as on Polowat.

2: Damm et al. --169 (1909) 1938 Woleaians
116, 462, 322 Faraulep

The men did all the wood work. They made bowls, covers for boxes, coconut graters, combs, weapons, canoes and parts of the huts.

2: Damm et al. --169 [2] (1909) 1938 Woleaians
116, 412, 177 Faraulep

Formerly the most important tool was the shell ax (ḷapắl); it had fallen into disuse in 1909, and only the "sacred axes" had preserved the old form. Shell blades of Tridacna or cassis - porugĭl or tarǎ (the blade is kept sharp with a grindstone [uǎre]), cutting edge -metǎd, upper side - lugǔl, lower side - nǎn, handle for the hatchet - ĭm mé ǔm, wrapping - förför. Then finally, there were the tools for the finer work: files - (vǎĭm) of coral stone, awls (etâu), drills (purepǘr).

2: Damm et al.--169 [3] (1909) 1938 Woleaians
116, 283 Faraulep

Coconut strings (mǘtš) were made in the customary manner; they were soaked in salt water - ni péli gŏth, then in fresh water - thǘrnu, dried - igapǎ́l, beaten (thǘs) with a heavy wooden beater (pĕ́reix) , and finally twisted - xŏ́loxŏ́l. Coconut thread - tarikǐ́t, rope - tắt.

Hibiscus strings (gilifôi) for fish lines are made in the same way as on Polowat.

2: Damm et al. --169-170 (1909) 1938 Woleaians
116, 173, 286 Faraulep

As on all the Caroline Islands, there is little weaving being done today; this is very unfortunate, because the women had developed their skill to an astonishing level of craftsmanship. [170] According to the native legends, there were no woven mats in olden days; and people ran around naked. Then incest occurred at rather frequent intervals, because men could not tell their sisters, children and wives apart. So the god Luguleń told Aifáth to bring men a loom, so that they might weave mats, and be able to tell themselves apart. *

Hibiscus bast and banana fibers are woven, but the latter are preferred on account of their superior quality.

"* It seems that the various clans also had certain weaving patterns."

2: Damm et al. --170 (1909) 1938 Woleaians
116, 286 Faraulep

The weaving material is kept in a round basket (xápen), which is similar in form to the one on Aurepik. Plate 13 [VMM: See source] shows the structure of the loom, and Fig. 247 [VMM: See source] the form of the wooden frame. The various parts are called:

the front and back warp beam - päp
the sword - xabö̆p
the heald rod - nüń
the shuttle - thritö̆p (it has the same form as the one used on Aurepik)
girdle of the bracing box - tádi.
box with warp beam - puijälf
decoration on the box in red and black - xâu iél iár
diagonal beam over the warp beam - nugüd
beam which serves as a support for the feet - fafá.

2: Damm et al. --171 (1909) 1938 Woleaians
116, 285, 386 Faraulep

The dyeing of mats is done according to the Polowat process. Meerpocken are also used for dye pots, and the dye bowls (tăbbi enăp) are the same shape as the ones on Ifaluk. Red coloring (tśageŏ́x) to paint the canoes is purchased from Yap. Any piece of wood can be used for a brush.

2; Damm et al. --170-171 (1909) 1938 Woleaians
116, 285 Faraulep

The "king's mat" is a real chart of the patterns, which are in use on Faraulip; in fact, it is really a masterpiece of native handicraft. The various designs (counting from the left) are: 1. šürúbu, 2. foirimắt, 3. puriifắt, 4. bôirŭd, 5. uvethitâub, 6. pairimŭ́ru, 10. xolimăth, 11. pairŏnuŭ 13. móida, 16. šib, 17. xŏugŏuthip, 18. toiruăt. The mat design is called metarĕl; the terms for the different parts are:

lugurăl - broad black strips

nigawŏs - broad light fields between the black strips [171]

narĕde - narrow black border strip.

thắu u wŏ́l - the two diagonal strips (narrower and wider).

The upper diagonal strip in the design of mat no. 307 (plate 12) [VMM: see source] is called tâub, the two narrow strips above and below it are pirepĭt. The parts of the diagonal strip of mat no. 308 are taňabŏ - a dark hour-glass design, tâuf - light rhomboid pattern.

2: Damm et al. --172 (1909) 1938 Woleaians
116, 437 Faraulep

Commerce was arranged on a barter basis, with coconuts for change. A small canoe cost three woven dress mats, and one of these mats was worth a hundred coconuts.

2: Damm et al. --172 [2] (1909) 1938 Woleaians
116, 484, 437, 178 Faraulep

In olden days the natives of Faraulep visited the following islands to do business: Unan̆ăi, (Oleai), Auripík, Ifalŭ́k, ʃorŏl (Sorol), Uejêi (Fais), Magemŭ́x (Mogemog), Yap, Nṓlu (Ngulu), Palau, Songosor, Pur, Merir, Lāmutšĕ́x (Lamutrik), Seto͡uan (Satowal), Sŏ́ux (Hok), Unŭ́on, (Onon), Piserắs, Tšŭ́k (Truk), Magur, Moirắla (Murillo), Ratak, Magĭ́l (Mokil), Ebon, Nutá͡u, Gắtša͡ue (Kusai). They also had a lively commerce with the Marianas (Guam, Saipan). Then other islands were visited long ago, but the present generation can not identify them: Uaxŭ́, Solnĭ́s, Bahắu, Ắnelulu (Honolulu ? ?). These long trips have been given up, on account of the death of the old sea captains, and the lack of interest of the young men; and today there are just a few islands in the immediate vicinity with which the natives deal.

2: Damm et al. --172 [3] (1909) 1938 Woleaians
116, 437 Faraulep

From Lamutrik they get kamŏs, reng color, tortoise shell, and from Truk clothing mats; from Aurepik kamŏs, spondylus necklaces , dance girdles, kid, from Satowal reng color and necklaces from Truk, from Ifaluk and Oleai ropes, nets, woven mats. In exchange the Faraulip people give the mats they have woven, ropes and sleeping mats.

2: Damm et al. --172 [4] (1909) 1938 Woleaians
116, 502, 821 Faraulep

There was naturally little material available about their nautical information. Among the stars (star - fôiℓ) they knew the

polar star -	olŭol	Eagle	mâilop
?	u olăgor	Three Kings	
?	ugelĭga	(in Orion)	ŏliŏḷ
Procyon	ṃăl	?	ℓarawŭon
Pleiades	maraegiri	Virgo	tumur
Aldebaran	oŭl	?	metarŭ
?	matjomâidan	?	tubulŭp

2; Damm et al. --173 (1909) 1938 Woleaians
116, 502, 778 Faraulep

Krämer obtained an old string pouch with snail shells; it belonged to the head chief, and was considered to be holy. It hung from the ridge pole of the canoe house, and was supposed to have been used to teach navigation in former times; the snail shells represented islands (or stars?).

2: Damm et al. --173-174 (1909) 1938 Woleaians
116, 502 Faraulep

The compass rose (drawing 249) is on the same pattern as the one in Polowat. [CS: Omission of the native terms for the various points.] [174] The wind directions are:

etŏ́k e lap	wind from the west
xotŏ́n e mái	wind from the east
eá͡ur u lắp	wind from the south
efắṅ e lắp	wind from the north
xotŏ́u a fắṅ	wind from the northeast
netŏ́ a fắṅ	wind from the northwest
xotŏ́u eá͡ur	wind from the southeast
netŏ́ eá͡ur	wind from the southwest

From the east and the west the sea is called *la e lapalắp*; from the south it is *la e l'eá͡ur*, from the north *la el'efắṅ*.

2: Damm et al.--175 (1909) 1938 Woleaians
116, 502, 484 Faraulep

Hambruch only heard about one boat, that drifted; it was an empty one, which came from Pur about five years before (about 1904). People were certainly blown off their course, although Hambruch did not hear of any instances of this. Kadu, Chamisso's authority, told about a Faraulip chief, who wanted to sail to Guam, but who was blown to Mogemog; he went home from there.

2; Dämm et al.--175-179 (1909) 1938 Woleaians
116, 396 Faraulep

There were small canoes uă ju mén, and large ones uă ju lăp; in structure they did not show any appreciable differences from the canoes of the Central Carolines. [CS: Omission of the words for the parts of the canoe, and the boat tools; page 176 has drawings of the canoe, page 177 some expressions used in sailing.] [178]

Canoe Building. The large canoes for the high seas are built at the command of the high chief, and belong to the community. The following legend tells how men learned about canoe building: once upon a time Eluelap ordered Thelăn to build a canoe on Ponape, so that people might sail between the two islands. A man named Natšău helped him with this work, and so he learned a good deal about the construction of the boat. It was fashioned of bread-fruit wood, and built with shell axes, after fire had hollowed out almost all of the trunk. The keel length was measured (tēti) as [179] 6 1/2 fathoms (oulăn năf ma kopōe), in other words, the keel length of a large canoe. This measuring line is dedicated to Thelăn, and on both ends it has coconut pinnates (tjătš). Then as today the caulking material consisted of the heart of the breadfruit tree and young coconut leaves. The canoe was completed in three months, and Thelăn named it uă. Today the work takes between two and three months; the most important tasks are completed in six days. The whole village helps, and an architect (šĭnap) directs the work. Men not engaged in the building take care of the workers. But the process is frequently interrupted to let the wood dry out, and the free time is filled with feasts, which generally last for six days.

2: Damm et al. --179 (1909) 1938 Woleaians
116. 505, 484 Faraulep

The five men on the crew were provided with two hundred coconuts and fifty coconut bottles of water; if they miss their goal, they must use fish, rain water, and if necessary, salt water. The cooking is done in a small sand box (fenáń).

2: Damm et al. --180
116, 789, 177

(1909) 1938

Woleaians
Faraulep

As on all the Carolines, the natives practice weather magic with carved wooden figures (xŏ́s), equipped with ray stings (sting - pera, ray - fắix); occasionally they are hung with several coconut leaf knots (ŭ́wud) and with Seepocken to hold color to paint the statue. They are treated the same way as on Polowat. The much-traveled man Buimĕ́n brought this weather magic to Faraulip.

Before a long voyage the natives conjure Thelắn in the following way: they blow a conch shell, and then hang it up in the big house where they return. Mats and coconuts are sacrificed to Alülue on the out-rigger. When they pull a sail boat on to the beach they sing a long song (bắne), which really resembles a working song. [CS: Omission of the text of the song.]

2: Damm et al.--181-183 (1909) 1938 Woleaians-1-2
116, 342 Faraulep

Types of houses. a) The dwellings (ī́m) are not alike on the gable sides, because a gable projection on poles appears here and there beside the smooth side of the gable. The huts stand on a fairly large rectangular platform of earth, which is edged with large headstones, and they have a place for the beams as well as board walls with four openings for doors. The roof (e͡au er ī́m) has the typical western Carolinian form, with a ridge pole, that projects for quite a way. Roof mats - ā́s. The terms may be applied to the various sketches.

Fig. 261: floor plan of a dwelling.

1. fireplace enclosure üŏ́o͡u e ferắń
2. fire-place ferắń, position of the hearth nan e ferắń
3. ülüt
4. nen ni urŏ́ra
5. stone enclosure urŏ́r
6. place for the beams gorā́f, gorā́ro
7. supporting beam for the projecting part of the ridge ɣamā́rumur.
8. door nerĭ́ń (see Fig. 262), it turns on pivots (ɣatubetŭ́p), and has a bolt pivot (ā́ti), which fits into a special hole (uarī́ti). Door post - tšüm, threshold - urắr, door moulding - pĭ́r i pĭ́ń.

Fig. 263: interior view of the roof.

2: Damm et al. --181-183 (1909) 1938 Woleaians-2
116, 342 Faraulep

1. uńarüγ, uńātšǐ́g (upper ridge pole)
2. ridge pole uŭń
3. ilūtšǐ́g
4. onobēr
5. gâp

Fig. 264 shows how the roof is fastened. It is upheld by supports (no. 2), which are attached to the purlins (no. 1).

Fig. 265 shows the outer side of the gable (pǐ́ń) of a house with the veranda roof (nugu e pǐ́ń).

1. lăre līpa pǐ́n
2. uŏl le pǐ́ń
3. laȓaγi fǎ́ń [183]
4. tăre lipa e fǎ́ń.
5. făń.

The posts supporting the veranda roof are fắtr'ī́m. Figure 266 [VMM: 2: Damm et al. 183] shows the construction of the inner side of the gable (tebáû); this is hung with coconut leaves and only the central post is decorated (see Fig. 267).

1. Central post šoắr tebáû
2. ǐ́n
3. tüün tebáû

2: Damm et al. --183-185 (1909) 1938 Woleaians-1-1
116, 343 Faraulep

a) The "large house" (fắl) is the canoe-house, and it is also the real living and sleeping quarters for the men. The supporting pillars are trunks, which have been stripped of their bark and are rough hewn. The house is open on all sides, but the wind side may be hung with mats or palm fronds as they are needed. [184] The exterior seems very crude, and the interior does not look at all comfortable, with its heterogeneous collection of tools (nets, weirs, baskets, ropes, shells, etc.) on the posts and walls, and with its dirty mats on the floor, which are covered by mosquito nets spread on spears.

Parts of the roof framework (side view, Fig. 268) [VMM: See 2: Damm et al. 185).

1. uńarǚx, 2. uǚń, 3. bxuŏt 4. xắt 5. uới 6. gapańắx, eắxth is roof mat. The scaffolding of the roof rests on the corner posts, but it is not fastened to them in any way. Fig. 269 [VMM: See 2 Damm et al. 184] shows the frame work from below, with the following parts: 1. lali erǚ 2. gôi i tjắm 3. and 4. dari e lắpe 5. tíf 6. wắi i ǔp.

b) Ponijôu's spirit-house has a saddle roof and smooth gable sides; the hut is surrounded by a stone pavement.

c) cookhouse (malǘm). The leaf roof (eijǚl) rests on four crude posts (sura); the projecting portion is supported on both gable sides by four lighter pillars (uắr etít). Mat walls (tíre) are only placed on the wind side; the fire wood lies in this

2: Damm et al.--183-185 (1909) 1938 Woleaians-2
116, 343 Faraulep

part of the hut, while the earth oven (ū́m) is in the middle, and the other side is intended for scraps.

d) Houses for confinement and menstrual houses (ī́m malipā́r) are just dwellings, which are smaller and less well finished. [185] In the inventory we can put weapons, the household implements that we have already mentioned, head supports (elüdü), cradles (ülôiila) made with a rectangular frame (ealŏ́) which is strung with a string net (metằd) and sleeping mats (χiắgi; sleeping place - nanīe).

Experts (š́inap) build the house, and make the canoes. On Faraulip there were three of these craftsmen in 1909. They are paid the price that they ask; usually they want food. All of the village inhabitants help with the work, and in two weeks or a month it is completed. Bread-fruit wood is the material used. The "big house" is constructed at the command of the high chief; like the large canoes, it is made by the community and belongs to the whole group.

2: Damm et al. --185-186 (1909) 1938 Woleaians
116, 162, 361 Faraulep

There are villages on the main island Faraulip and on Pix; but Hambruch found that the third island Ead was uninhabited, and only stone pedestals overgrown with plants and abandoned taro fields gave evidence that it was formerly settled. The colonies belong to a chief and two sub-chiefs. On Faraulip there are eighteen dwellings, four blood houses and one spirit house. [CS: Omission of the table describing the residents of each one, page 185-186] [186] So in this colony there were 22 men, 28 women, 17 boys, 11 girls; a total of 78 persons, in addition to 14 who were at Yap at the moment. The total population was therefore 92.

2: Damm et al. --186-187 (1909) 1938 **Woleaians**
116, 162 **Faraulep**

On Pix Hambruch found 17 dwellings, 14 cookhuts and 2 spirit-houses; with 15 men, 24 women, 10 girls, 13 boys, or 62 persons all together. There was also the abandoned post of the Japanese merchant. Hambruch's survey resulted in the following table:

1. and 2.	oue e rū́x	4 men, 5 women, 1 girl, 1 boy
3.	nanúefat	1 man, 2 women, 1 girl, 2 boys
4.	materemĕijǘr	3 men, 4 women, 2 girls, 3 boys (the house planks were "sewed" together with a rope)[187]
5.	fareiáń	1 man, 4 women, 2 boys
6.	orifắra	2 men, 2 women, 2 girls, 2 boys
7.	oripḗi	1 man, 2 women, 1 boy
8.	xateubŭ́r	2 men, 2 women, 2 girls, 1 boy
9.	ralŭ́ń	1 man, 3 women, 2 girls, 1 boy.

2; Damm et al. --187 (1909) 1938 Woleaians
116, 411, 721, 177 Faraulep

In former times there were a good many wars (fitéx), and today the natives fight with spears, sticks and knuckle dusters of sharks teeth (rajarás). They hurl stones with their hands. No bows and arrows are used. The victor orders the battle to cease. Declaration of war - máud, armistice - eiamële máud.

2: Damm et al. --188 (1909) 1938 Woleaians-1-2
116, 601 Faraulep

Hambruch found that the following terms are used to denote relationships:

grandfather (on the father's side) puíje tamâi
grandmother (on the father's side) tjin i tamái
grandfather (on the mother's side) tematemāx puījetjín
grandmother (on the mother's side) puīje tjin temai tjinē
father temái tamâi
mother iīn tjin
brother mãńeańâi
younger brother puīji
older brother mãr'npéi
sister eiẽtogovẽi
older sister mańeâi (this is probably identical with the Polowat term mońēāl; compare Damm and Sarfert, 1935, page 143).
husband tšogíniáne
wife eutáy
son šári
daughter nigáu
father's brother marinepâi e tamâi
mother's brother puījid

2; Damm et al. --188 (1909) 1938 Woleaians-2
116, 601 Faraulep

son's son lắn ĭ́n mắn
son's daughter lắn ĭ́n rawŭ́t
daughter's son na͡uĭn
daughter's daughter na͡uĭ́n rawŭ́t
Certain terms are used to designate age:
man mắn
woman rawŭ́t, fa͡ifĭ́n
old man itagīl e mắn
old woman itagīl e medŭ́ e fa͡í.
Hambruch does not list any terms designating children and young people.

2: Damm et al. --189 (1909) 1938 Woleaians
116, 595 Faraulep

Generally the natives are monogamous, but a man can have several wives, and the chief had four.

2: Damm et al. --189 [2] (1909) 1938 Woleaians
116, 582 Faraulep

A man is permitted to marry when he can fish, sail, row, make palm wine; in short, when he can provide nourishment for a woman.

2: Damm et al. -- 189 [3] (1909) 1938 Woleaians
116, 584 Faraulep

A man asks a girl if she will be his; but the maiden does not reply at once, for she wants to get better acquainted with him. The lovers spend a great deal of time together; the man provides nuts, fish, decorations, etc., and the woman supplies him with mats, food, taro, etc. When she finally agrees to marry him, he goes to her father, and gets his consent; and he takes mats, fish, etc., as a present. If he is refused, it sometimes happens that the girl weds him in spite of her father.

2: Damm et al. --189 [4] (1909) 1938 Woleaians
116, 585 Faraulep

There is a big feast for the wedding; the relatives on both sides prepare it, and the whole village takes part in the celebration. The girl receives taro swamps, two or three bread-fruit trees and some coconut palms as a dowry; the man, on the other hand, pays his father-in-law 30 to 200 coconuts, 3-10 bread-fruit and some taro bowls.

2: Damm et al. --189 [5] (1909) 1938 Woleaians
116, 591 Faraulep

The husband goes to his wife's house, and works there; but occasionally he visits his parents too. At first the bride pays little attention to the housekeeping, for the parents do everything for the young couple; later the married daughter helps too. The young wife does not bother about the house of her parents-in-law; she usually just goes there when they have something to eat.

2: Damm et al. --189 [6] (1909) 1938 Woleaians
116, 836, 864 Faraulep

As a rule, there is no sexual intercourse before the marriage, but this is not always true. The older people instruct the younger ones systematically about it (ria - vagina, óunum - clitoris).

2: Damm et al.--189 [7]
116, 839

(1909) 1938

Woleaians
Faraulep

Fat people practice cunnilingus, and usually three or four times a month.

2: Damm et al. --189 [8] (1909) 1938 Woleaians
116, 832 Faraulep

The lips of the vulva (fix) are artificially lengthened.

2: Damm et al. --189 [9] (1909) 1938 Woleaians
116, 548 Faraulep

Prostitution exists, and the girls give their mothers the compensation which they receive; there is no special name for them.

2: Damm et al. --189 [10]   (1909) 1938   Woleaians
116, 843   Faraulep

A woman knows that she is pregnant when she stops menstruating. Just a little while before her confinement she goes to the menstrual house and stays there for two months. The islanders believe that the child will die if there is any sexual intercourse for five or six months after its birth.

2: Damm et al. --189 [11]		(1909) 1938		Woleaians
116, 845		Faraulep

There was no material available about twins.

2: Damm et al. --189 [12] (1909) 1938 Woleaians
116, 846 Faraulep

When the first child is born, the husband's father gives the father-in-law a large quantity of fish, nuts and bread-fruit.

2: Damm et al. --189 [13] (1909) 1938 Woleaians
116, 684 Faraulep

If a man commits adultery, he is punished by having to pay a high fine.

2: Damm et al. --190 (1909) 1938 Woleaians
116, 422, 562 Faraulep

Personal possessions are divided between the sexes;

the man has:	the woman has:
the dwelling	taro swamps
coconut palms	kitchen utensils
tools	occasionally a canoe
fishing utensils	

2: Damm et al. --190 [2] (1909) 1938 Woleaians
116, 423, 562 Faraulep

Together they [KS: men and women] own bananas and bread-fruit trees, while the large canoes and the big canoe-house belong to the village. The chief has to look after the repairs, but the villagers are ready to assist him.

2: Damm et al. --190 [3] (1909) 1938 Woleaians
116, 428 Faraulep

If the husband dies, the wife inherits the taro fields, while the house goes to the next oldest brother of the deceased. Generally this man marries the widow, and also takes the children under his protection. If he dies, the oldest child looks after his mother and sisters.

2: Damm et al. --190 [4] (1909) 1938 Woleaians
116, 462 Faraulep

The work is divided between the husband and wife;

the man:	the woman:
clears the land	cultivates the taro
lays out the bread-fruit plantations	cultivates the sweet potatoes
cooks in the canoe-house	prepares the food
makes ropes	does the weaving.
builds canoes	
builds the house	

2: Damm et al. --190 [5] (1909) 1938 Woleaians
116, 764 Faraulep

Death (eméia) and Burial (iragegērígi). The parents, sisters and relatives all take care of the sick person; but if he dies, they rub his face carefully with yellow paint (ráṅ), and put a little of it on the rest of his body. Finally, they wrap him in clothing mats. Men and women sing mourning songs, and then they carry the corpse to a large boat, which lies to the east; this is done at the behest of Eluelap, who said that the deceased should be taken in this direction. Then the body is carried outside the reef, laid in a net, that is weighted with stones (śrṓu), and sunk in the sea (gaterṓulâux). Burial occurs on the same day as the death. The dead are devoured by fish, and the bones fall to the bottom of the ocean.

2: Damm et al. --190 [6]　(1909) 1938　Woleaians
116, 765　Faraulep

After four to five weeks, [KS: after burial] there is a big funeral feast (eā́xi gĭ́ri mḗxa), and this is also a means of repaying the friends and relatives for their mats. For three months the widow and widower (nipith) are not allowed to cut their hair.

2: Damm et al. --190-191 (1909) 1938 Woleaians
116, 177, 764 Faraulep

Formerly the dead were buried, and stone pavements were laid over their graves (šě́tje). Then the Yap natives, who thus fulfilled the wish of the god Yŏńelaf, urged them [191] to bury the bodies in the sea. This applies to the inhabitants of Oleai, Ifaluk, Aurepik and Faraulip. This information of Hambruch is especially interesting because it connects the two types of burial in point of time, and it also shows that the sinking of the dead is tied up with the Yŏńelaf cult. If we consider that there were migrations to the Carolines from the east and the west on the basis of the spread of the a͡inań, Hambruch's statement shows the most important elements of the wave of culture that infiltrated from the west.

2: Damm et al. --191 (1909) 1938 Woleaians
116, 565, 621 Faraulep

In addition to the family, there was the clan, as it was described on Polowat. There were the clans Wolḗĭ, in which Ligilắk was the moṅaînaṅ in 1909, Ellaṅaîdjáû, Sâuwṓl, Sâufalắšik and Moṅṓlifer.

The population was divided into the following class groups:

a) high chief (tamṓl, e pi mōṓn) and his family.

b) three lesser chiefs (poirim, âuelig and mānu) and their families.

c) the rest of the population.

2: Damm et al.--191 [2] (1909) 1938 Woleaians
116, 173, 643 Faraulep

The rank of high chief is hereditary, and it is traced back to the first settlers. The first tamol was on Ead, and in olden days there was one on Faraulip and on Pix. The high chief takes charge of the "big" house, orders men to start the community enterprises, keeps an eye on the soil and the fishing, acts as a judge, and watches over the peace in his village. If anyone refuses obedience, he is deprived of his field. If the high chief dies, his brothers inherit the title according to age, and it is only then that the sons of the deceased become chief. Women can never rule, and if there are no direct male successors, the male children of the high chief's family take the office.

Should the high chief be a minor, the poirím acts as regent until the child is adolescent. In case of his death, the poirím no. 2 takes his place, in case there are no sons of the first poirím. In the event of the decease of the young chief, the first poirím becomes high chief.

The lesser chiefs are the spokesmen; they transmit the commands of the high chief, and see to it that they are executed.

The large fishing expeditions are arranged, work is discussed and justice promulgated in the assemblies (xopái), which take place in the "big" house.

2: Damm et al. --191-192 (1909) 1938 Woleaians
116, 423, 565 Faraulep

Real estate is divided between the two class groups: the high chief had 24 plots, in addition to Ead and Pix Islands [192] (at times he put tabus on these properties so that no one might go there), the poirī́m had 17 lots, the a͡uelig 20, and the mā́nu 13. They let the villagers till their possessions, and pay for the labor with coconuts.

2: Damm et al. --192 (1909) 1938 Woleaians
116, 173 Faraulep

Reckoning backwards from 1909, the names of the chiefs are: Sa͡uerŭ́, Gavŭ́s (about 1885), Parōa, Marerṓiisa͡u, N̆ēipŏ́l (about 1804; he is the historic Alberto), Ragetĕ́x, Thamolrǎ́s.* At the time of the Hamburg South Seas Expedition, the two lesser chiefs were Ša͡uwul and Mā́roijam.

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* Lütke (1835, Vol. II, page 344) adds that a certain Kafalu was chief of Ifaluk and Faraulip; this man does not belong to the succession on Ifaluk or on Faraulip; but it is not impossible that he was speaking about a moṅaiṅan.

2; Damm et al. --192 [2] (1909) 1938 Woleaians
116, 692 Faraulep

The high chief is the supreme judge.

2: Damm et al. - 192 [3]   (1909) 1938   Woleaians
116, 685, 627   Faraulep

If any one steals nuts, the whole village is called to the "big" house; it is then blocked off with a rope, and the thief is not allowed to enter until he has made amends to the chief. If the thief cannot be caught, the natives go to his house and take anything that they want.

2: Damm et al. --192 [4] (1909) 1938 Woleaians
116, 578 Faraulep

Insults like manu butăo - confounded fellow, go tĕ́ pirắ manemu eắi-do not steal from me! or xo na fēe manemu mon͡aianum - use your own sister! frequently lead to blows. But the contestants seldom fight until one of them dies. If this does occur, the brother of the slain man makes certain demands; otherwise these are not required.

2: Damm et al. --192 [5] (1909) 1938 Woleaians
116, 684 Faraulep

Adultery is punished by fines.

2: Damm et al. --192 [6] (1909) 1938 Woleaians
116, 685 Faraulep

Arson is a serious crime, and it is punished by death; then the house of the culprit is burned too. If anyone dares burn the "big" house, the whole village beats him to death.

2: Damm et al. --192 [7] (1909) 1938 Woleaians
116, 681 Faraulep

If fines cannot be collected, the creditor appropriates an equivalent sum from the debtor, but the chief must first be informed of this procedure.

2: Damm et al. --193-194 (1909) 1938 Woleaians-1-3
116, 173, 731 Faraulep

We know nothing about the history of the first settlement of this island group. We only know that the inhabitants were very warlike, that they destroyed each other in one battle after another, and that the island was resettled at a later time by natives from Ifaluk. This was during the reign of the high chief Thamolrǎs, and so he is considered to be the first chief. This story gives some information about his epoch:

War between Faraulip and Pix

Nargetumǎr, who was a native of Pix, had insulted the people of Faraulip, and they threatened him dreadfully when he left their island. So when he got home, he said to his men: "Get ready! Tomorrow the Faraulip islanders will come to fight us!" Accordingly, the Pix inhabitants made spears for themselves, and the Faraulip men also got ready, but neither side had the courage to start the battle. One night the Faraulip men went fishing, and only a small group remained with the women and children in the village. Then the Pix natives made a surprise attack on them, and killed a large number of people. At dawn the canoes returned and found the massacre. Then the Pix men suddenly overwhelmed the defenseless fishermen in their boats, and only a few managed to escape in the open sea or in the thicket. The Pix islanders remained for a time on Faraulip, and then departed.

At that time a Yap native was staying on Faraulip, so the few survivors went to him, and inquired if he would be willing to help them against Pix. He agreed, and performed

2: Damm et al. --193-194 (1909) 1938 OR21 Woleaians-2
116, 173, 731 Faraulep

a magic spell; then a high sea (probably a typhoon) came and destroyed many houses on Pix; and many people perished too, so that only twenty were left. But the ocean wreaked havoc on Faraulip too, and all the inhabitants died save one, who had fled into the jungle. The Yap islander died shortly after his conjuration.

The one Faraulip survivor, whose name was Uĕrlipā́r, went to the reef, caught 20 omĕ́i fish in baskets, laid them in a ŭ́x basket, and took it to Pix. First he called for the chief. An old man crawled up to him, leaning on canes. "Here, do you want the fish? Come and get it!", said the Faraulip man. The old chief [194] came up, and then the fisherman took him into the canoe and cracked his skull open with the fish club. Then he summoned all of the people in turn, and killed them. Finally he was alone; he did not like that, and so he went to Unanĕ́i (Oleai), and got married; then he returned home to Faraulip with his wife. But upon his arrival, he found a canoe from Ifaluk; the crew had taken possession of the island, and they forbade him to land. So he went to Pix, and settled there. For this reason many of the cultural advantages that are found on Faraulip did not originate there, but came from Ifaluk.

Under the reign of chief Ragetĕ́x a great typhoon struck Faraulip, and it did an enormous amount of damage. It struck Oleai and Aurepik too, but did not do so much harm. This storm killed many people, and destroyed all the palm trees, so the natives did not have anything to eat. Fortunately a canoe appeared from Oleai, it took the survivors

2: Damm et al. --193-194 (1909) 1938 Woleaians-3
116, 173, 731 Faraulep

back to that island, and saved them from the worst period of the famine. Then when the trees and plants had started to grow again, the people returned home. Shortly after this, a second typhoon blew across the island; it tore down some huts and a few palms, but did not do any greater damage.

2: Damm et al. --194-195 (1909) 1938 Woleaians-1 - 2
116, 175 Faraulep

Chief Néipŏ́l is the historical Alberto, whom Lütke and v. Kittlitz met in 1828, and who impressed them with his European manners and his knowledge of Spanish; he had spent two years on the Marianas.

The natives told Hambruch that the first white men came about this time; they did not land, but just stayed in the lagoon. They must have been Spaniards, and Luis de Torres may have been in the group, for he visited the islands in 1804. The natives gave him coconuts and other things, and they received European products from the Spaniards in exchange. They already knew about iron (parắn) *, for they had seen it on Lamutrik, which got it from Guam; it is possible that some of the Faraulip men had gone to Guam themselves.

While Marerŏ́ï isá͡u was chief, the natives undertook fishing expeditions to an extent that they have not equalled since. During this same period whalers appeared twice (whale - rắs); they were American three-masted schooners. Then a German merchant came to Ōleai for the first time; this is important because it is a means of determining the date of the chief's rule.

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* This word throws a good deal of light on the origin of this new kind of material, for parắn is the Malay word for bush knife, or for a sword with a straight blade.

2: Damm et al. --194-195 (1909) 1938 Woleaians-2
116, 175 Faraulep

During the reign of chief Gavŭ́s, a German ship "Karere͡ín" (probably Kathrine) was shipwrecked one night in the channel; its Captain was named [195] Becker. He and his crew (two white men, some Sandwich islanders, and a Samoan)remained for a year and a half on the island. Becker had a weakness for rum; in fact, the disaster was due to his drunkenness; he was later taken to Ponape. One of the white men had a son, who was 25 years old in 1909; so the wreck must have occurred in 1885.

Sa͡uerŭ́ was the chief in 1909; he had travelled extensively, and was very enterprising. It was under his regime that the merchant O'Keefe and the Japanese settled on the island; one of the latter died on Faraulip. While Hambruch was on the island, he lay at home with influenza. He hoped that a magician could cure him; the magician didn't help him but Hambruch's quinine did.

2: Damm et al.--196-197 (1909) 1938 Woleaians
116, 773 Faraulep

The natives tell this story about the creation of the world. The original reef (olethapathắp, see Fig. 272, a) lies far below the earth; it brought forth Solắl (♂), Alüelắp (♂) and Eoitšắn (♀). Then Solắl planted a stick in the reef, and it grew very fast. Alüelắp took a little earth, and climbed up on this stick (Fig. 272, h). When he was half way up, he scattered some of the earth, and so he created the world (d), and he put his sister Eoitšắn, who is a being similar to man, over it. Then he went up to the heavens (lắn, f), and moved into the large house (fatšumal, g). He created the first inhabitants of the earth, a woman, whose name was Legobŭ, and the man Nigoburonialüắl. Both of them lived in the east, perhaps on Ponape, but the natives are not sure about this. At the behest of the god Alüelắp, they begat a number of boys and [197] girls, then they traveled from island to island, and in each place they left a youth and a maiden, in order that they might populate the isles. Then they went farther west, where they encountered some other (!) people. Another version tells how every human being, Kanakas as well as white men come from this first couple.

2: Damm et al. --196-197 (1909) 1938 Woleaians
116, 821 Faraulep

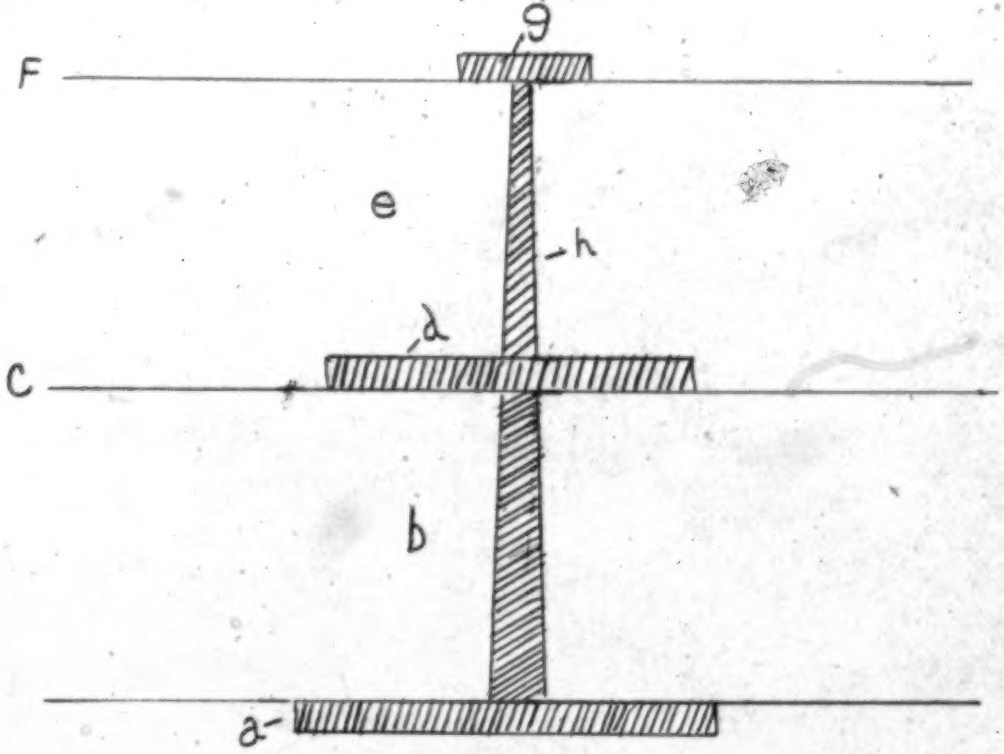

Fig. 272. Diagram of the Universe (after Hambruch's sketch).

2: Damm et al. --197 (1909) 1938 Woleaians 1·3
11h, 77h Faraulep

Solắl (Tha͡uulắl, Tha͡ulalǘ) rules the underworld (ilắlo); he is a creature half man, and half fish. He created the animals in the sea, and then put an administrator over each island, in order to assure a fine catch for all the inhabitants. The sun shines in the underworld when it is night on earth. The islanders believe that this land is more luxuriant than the world, and they picture it as a kind of Utopia. The primeval reef is here too. Alüelắp orders Solắl to stir up the ocean; this produces typhoons, and people perish.

2: Damm et al. --197 [2]　　(1909) 1938　　Woleaians
116, 772　　Faraulep

In the heavens (lắn) there is a very large house (fatšumắl), where Alüelắp (also Eluelắp), who is a creature half man and half fish, stays, and where all good people go. Alüelắp created the world, he made the sun which shines on the earth during the day, and then casts its light on the underworld at night. He also made the lightning (worowŏ́r) and the thunder (bắtš), and he uses them both to get rid of wicked people. Alüelắp is careful to see that everything on earth, in the whole universe in fact, is done in order.

2: Damm et al. --197 [3] (1909) 1938 Woleaians
116, 776 Faraulep

Alüelắp has a wife, but her name is not known; their children are Nimegéï (♀), who gave men the coconut, and Lugéileṅ (♂), but there is still another version about the origin of the latter. On Faraulip as on Polowat, Lugēileṅ is considered to be the confidant of the celestial deity. He had two wives; one in heaven, whose name was Lāmelǘl (Ilamalǘl), and one on earth, Ta͡ia͡urŏ́x; she was the mother of his son Olufā́th, while the other marriage was childless. The section on legends tells about the deeds of this god, who is known everywhere on the Carolines.

According to legend, Alüelắp had some more adopted children; and among them Thelắṅ and Paluelắp are especially important for the islanders. The former is the inventor of canoe-building, and it is to him that the natives dedicate the measuring string with two coconut pinnates (tjā́tš) hanging at the ends, and the canoe ax. The latter made the first sail, and he knows all the paths on the sea. For that reason, when the Captains want to be sure of reaching their goal safely, and of having a calm sea, they sacrifice a coconut and a mat to Paluelắp in the canoe house. His son Elülǘe is his helper in everything.

2: Damm et al. --197-198 (1909) 1938 Woleaians
116, 775 Faraulep

Then the good woman Marắn (moon) also lives in the heavens. She would like to have everyone live, and it is she who lets children be born. Her opposite is Nigesegĕ́s, who lives in the sky too. She is bad, and lets [198] people die. If anyone on earth has committed a crime, Alüelắp tells Nigesegĕ́s to have him die. But Marắm opposes this, and says: Sĕ́ mắ! (do not die!). The men die, but they all become little children, and grow up again, so they do not really perish. (Here we seem to be pretty close to the belief in immortality). In olden days people did not die. But when Alüelắp saw how many things they had already accomplished since they were created, and how many things they had made which he did not even have in heaven, he told Nigesegĕ́s to let them die.

2: Damm et al. --198 (1909) 1938 Woleaians -2
116, 776, 241 Faraulep

The ruler of the air (oiutjắr; the blue of the heaven - li ma ra͡uera͡ú) is Tha͡uŭ́r, a brother of Solắl; he is the intermediary between the heavens and the underworld, and he communicates the wishes of Alüelắp and Solắl to mankind. He takes care of the ripening of the bread-fruit, taro, sweet potatoes, and any other foods.

2: Damm et al. --198 [2]　　(1909) 1938　　Woleaians
116, 776, 783　　Faraulep

Yoṅelā́f
is regarded as a kind of demon. And since he brings the typhoon, he is greatly feared on the lower Caroline Islands. There is a story about how he became known on the islands:

Once upon a time the Yap men wanted to sail to Palau. But a strong wind rose, and blew them to Oleai. They told the inhabitants that a powerful king, Yoṅelā́f, ruled in Yap, and that all the islands as far as Tarṓa (Tarawa of the Gilbert Islands) belonged to him. If they did not want to be destroyed by a typhoon, they should bring him some presents in the immediate future. The Oleai islanders were somewhat incredulous about this story, but they were rather frightened, and so they made regular sacrifices to Yoṅelā́f. This cult spread east from Oleai.

Hambruch also heard about a fabulous country, Matắṅ, which is supposed to lie in the east, and it is certainly the same thing as the Mēhắń of Polowat.

Hambruch said that mighty men like Ponijó͝u, who became famous on account of his fish magic, were made local deities, and that the natives sacrificed to them in little spirit huts.

2: Damm et al. --198-199 (1909) 1938 Woleaians
116, 775 Faraulep

Kingdom of the dead, and conception of the soul.
The souls of the dead (faga bŭ́obu) go up to Alüelắp in the heavens; those of good men enter the fatšumắl, while the bad souls are taken into the fire (iắf), which burns at a considerable distance from Alüelắp's house. After two months they are removed from the fire, and sent back to earth, where they roam around in the air as spirits, and trouble the reefs, the ocean and the thicket. [199] (good spirit - eakatjū́, bad spirit - eaṅắne). Then they appear to various people in dreams, and bring them good or bad news. Generally they show themselves to a chief, who thereupon executes the orders of the deceased. Frequently the spirit also enters an ordinary man, who then utters a kind of prophecy (kifĭ́ni). In 1909 there were no more of these people, because the proper magic charm had perished with the last one of them.

2: Damm et al. --199 (1909) 1938 Woleaians
116, 791 Faraulep

Only a wise man (ta͡u bắṅebaṅ) can make magic. His equipment consists of

a) tšŏripŏ: young coconut pinnates bound around his right wrist.
b) xejapetắx: young coconut pinnates fastened around the neck, and tied with the characteristic knot (buxebŭ́x).
c) ūwŭ́d tắbi'ĭ́p: young coconut leaf strips, which are used to rub the patient, while the spells are uttered; then the strips are hung on the canoe mast for Alŭlue.
d) xŭ́rup: "medicine", stirred in coconut water, which the patient drinks.
e) xuắli ūwŭ́d: leaf pinnates (ilagĭ́t) of the coconut frond; they are used like c) and then laid in the canoe.
f) popŏ́u: a large palm frond, which is used to drive the demon of disease out of the house.
g) tšŏ́tš: the same kind of medicine bag that is used on Polowat; it is made of coconut fibre from the leaf covering (leaf strips for decoration - eắm, fibre pouch - ǘd, medicine - tắfe.)

2: Damm et al. --199-200 (1909) 1938 Woleaians
116, 755 Faraulep

Hambruch watched a disease conjuration; the chief had influenza, and so he called the ta͡u bắńebań, who had this conversation with him:

"Why are you sick?"

"Alas, I am sick all over, in my head, arms, legs, stomach!"

"Are you a good man?"

"Yes, I am good!"

"I do not believe it!"

"No, I am good!"

"If you were good, Alŭelắp would not have made you ill. I believe that you have scolded people, or stolen some of their goods...."

[200] [CS: omission of the conjuration.]

2: Damm et al. --200-201 (1909) 1938 Woleaians
116, 789 Faraulep

Another important charm is the matắumắtắ, the weather magic. There are two types: a) when there has been no rain for a long time, the chief defecates in a sailbreadth (gíri), and hangs the excrement up in the big house (fắl). [201] The conch shell is also blown occasionally to produce rain. Children sail toy boats for one kind of field magic. This applies to the bread-fruit, which is the most important item of food for the islanders, because they use it to make a kind of preserve, which helps them over the famine. When the ripening season starts - growth and ripening require six months - each boy makes a toy boat (uárítắ) and sails it as a greeting for the bread-fruit. Alüeláp ordered Thâuűr to tell men about these toy boats.

2: Damm et al. --201 (1909) 1938 Woleaians
116, 784 Faraulep

At certain times there are injunctions (etáb: Polynesian tabu); for example, the chief put tabu signs on his property, so that no one could set foot on it.

2: Damm et al. --202-207 (1909) 1938 OR21 Woleaians-1
116, 539 Faraulep

The deeds of Olufā́th

Ta͡ia͡uóx was to have a ch[illegible]y Lugéileń. She lived on an island (the name is not known) where the woman's body was cut open at birth...Lugéileń said to her: "When the pains start, sigh deeply, pull in the upper portion of the stomach, and then the child will appear!" When she reached this point, Olufā́th emerged from her head (bregma). Shortly after he was born, he ran to a palm tree. The mother said: "Wait; you are all covered with blood, let me wash you!" "Oh, I can wash myself!" And he washed the blood off on the palm trunks, which have been red ever since. He grew quickly. Ta͡ia͡uóx said: "Come, I will cut off your umbilical cord!" "Oh, I can do that." And he cut it off. He remained on the earth, and played with the other children. But one day there was a quarrel. Then the children said: "Go to your father!" "I do not have one; alas, he is in the heavens!" And Olufā́th ran to his mother. When he began to ask questions about his father, she complained and did not tell him anything.

One night Olufā́th was thirsty. The other boys had opened coconuts themselves, and drunk the milk from them, but Olufā́th had not; his father had bidden Ta͡ia͡uóx to pour the contents of the nut into a vessel, and to have him drink from that. But now Olufā́th cracked a nut himself, and raised it to his lips; then he saw his father. "I want to go to my father! How can I go to him, tell me!" "You shall go to him very soon", said the mother. And Lugeileń said to Ta͡ia͡uóx: "If my son wants to come to me, light a fire, and put wood on it until it smokes." Ta͡ia͡uŏ́x obeyed. Olufā́th seated himself on the smoke, and was born up to the heavens. As he arrived, he saw a group of boys who were playing with little boats. "Come and lend me a canoe!" "Who does he think he is? Whence does this strange boy come? We are not going to give him our canoes." And they went on playing. Only one boy let Olufā́th play with his boat. Olufā́th amused himself with it, then gave it back to the boy and went on his way. But the boats that belonged to the other boys sailed away, and only the one remained.

Elsewhere some boys were playing with sharks, which were still tame at that time. "Let me play too, and lend me a fish!" "Who is he? Where does this boy come from?" And they paid no further attention to him; but one boy [203] loaned Olufā́th a fish. After he had played with it, he returned it. Then when the other boys wanted to play with their fish again, they found that the sharks had big teeth; and all of the boys were bitten save only the one. This same episode occurred with the small nĕ́x fish (gar ?).

When Olufā́th climbed a mountain, he saw some men cutting palm leaves to make a new roof for Eluelăp's house. "Let me have the knife; I want to cut leaves too!" "Nonsense! Who knows the Boy?" Only one man gave him the knife. Olufā́th cut some palm fronds with it. Then night fell. When the men wanted to work the next morning, their hands stuck to the tools, while others, who grabbed hold of the palm trunks or the fronds could not let go of them. And so it was for all of them, save only the one.

A path led past the palm tree; Olufā́th urinated on it, and then crouched in the thicket. Lugeilĕ́ṅ appeared in a little while. He walked in the puddle, made a big fuss, but did not know who had caused it. Olufā́th sat in the bushes, and made a sound like a bird: "Hi, hi!" Lugeilĕ́ṅ went on his way, and he came to the place where the workmen were stuck fast to the trees. Then he knew that Olufā́th had come, he was glad, and he set the men free. He entered the big house, and Olufā́th came, but not as a man; he looked much more like the bird golŭ́ṅ. Lugeilĕ́ṅ said: "Come"! But Olufā́th ran away. Then Lugeilĕ́ṅ cried: "Go away!" And then Olufā́th approached. And now he did not look like a bird, but he lay in front of his father like a pile of mud. "Come out!" said Lugeilĕ́ṅ, and then Olufā́th appeared in human form.

The people in the large house said: "One beam has decayed; tomorrow we shall go to get another." Then they all went to sleep, and Olufā́th also. When the sun rose, the men hastened into the thicket, cut a post, brought it into the house, and wanted to put it in the place of the soft one. But first they had to dig a hole. They told Olufā́th about it. He took the nerve of a palm leaf and a small leaf, stuck them in his loin girdle, and then made the hole. He had scarcely finished it when the men took the post, and rammed it through his body into the hole. They thought that he must be dead now, but such was not the case. When it was night, he took the coconut nerve, hollowed out the post with it, and climbed up through it. He sat down on the ridge pole, and watched how the others ate coconuts and told each other about his death. Then he took the one little piece of coconut leaf, which he had stuck into his belt on the previous day before he dug the hole; he enchanted it, and out of the little piece of leaf came a nut, which grew larger all the time. He took it and threw it in the midst of the assembly. "See, I am not dead at all!" Then they saw that Olufā́th was sitting up on the ridge pole. Later the men in the big house made a fish weir. It was still not completed, for in the interior parts of it had to be drawn together; Olufā́th was supposed to do this. He got some wood out of the thicket, put a plant in his mouth [204] and crawled into the weir. The men hastily pulled it up, put it on a canoe, and took it out beyond the reef. Here they threw the weir into deep water, and now they believed that Olufā́th was finally dead. But the plant which he held in his mouth, kept him up on top; and he even succeeded in getting out of the weir; then he caught a number of fish, and stuck them inside the basket. He made himself look like a man suffering from ringworm, and then he reached land before the men who had wanted to kill him. And the weir lay full of fish on the beach. Then Lugeilĕ́ṅ came, and so the two were together in the big house when the others arrived. When they entered, they said that the man was Lugeilĕ́ṅ. "No, it does not look like him. Could it be Olufā́th?" "But he lies in the deep water beyond the reef." When they came into the house, they found that it was indeed Olufā́th. And he told them about the weir, which was full of fish on the shore. The men went to fetch it at once, and found that it was completely full. Olufā́th took a fish and went to the Thunder's house; he took his wife,

2: Damm et al. --202-207 (1909) 1938 OR21 Woleaians-5
116, 539 Faraulep

gave her the fish, and slept with her. Then the Thunder came and saw what Olufā́th had done. When he tried to catch the culprit, Olufā́th ran into the big house. The same thing occurred with the wives of the Lightning and the man Poīs; the husbands always discovered that they had been deceived, but they never could catch the agile Olufā́th. However, Olufā́th almost came to grief with the last one. Poīs was a very strong man, and Olufā́th was afraid. So he took a stone, and threw it into Poīs' eye before he fled to the big house. Then he got another fish, and ran with it to Fḗla's house. It happened that Fḗla was in the thicket, and so Olufā́th treated his wife as he had the others. But the husband returned just as he was getting ready to leave. Olufā́th ran immediately, because Fḗla had a fish line. He caught Olufā́th's ear with the hook, pulled him back, and whipped him until he was nearly dead. Fḗla also stuck both of his eyes out, and buried them beside his house.

Then Lugeilḗn came and looked for his son. He smelled the decay, and found that Olufā́th was dead. He made a spell quickly, and Olufā́th came back to life. Now he was supposed to go with Lugeilḗn, but he did not want to leave until he had killed Fḗla. So he entered the house, slew him, knocked his teeth out, and threw them into the sea. Then he joined his parents in the heavens; he loves dancing and singing, and directs them on the squares in the heavens and on the earth.

2: Damm et al. --202-207 (1909) 1938 Woleaians-6
116, 539 Faraulep

Lugeilĕ́ṅ

Two women, Wavŭ́ and Pugelŭ́, lived on the earth. Each one had a daughter, and each daughter had an orange tree (these were introduced by Europeans). But they were not alike, for one bore better fruit than the other. Then one maiden stole an orange from the other [205]. The sister noticed it, and whipped the culprit. Finally they both began to weave a clothing mat at dawn. But one of them stopped at noon, for the other, the weaker woman, had used magic charms, and had completed her task.

Then Nisarĕ́la came; he seized the one who had completed her mat and took her up to the heavens. A little king, Mesenieṅṓtu, lived in the eastern part of the heavens, and he married this woman. In a little while, she bore a son, but he did not have a name; he was a good and likeable child. Eluelắp was fond of him, took him, and called him Lugeilĕ́ṅ. He made him a great king in the heavens.

How Nimḗgei Gave Men the Coconut

In olden days there were palms, but no nuts. Then Eluelắp had a daughter, Nimegĕ́i. She was pregnant, but she did not give birth to a child; a coconut appeared instead. She filled it with earth, and let it alone. After ten days it sprouted. Nimegĕ́i did not know what it was. The thing grew quickly, and became a palm tree which had many, many coconuts. Then Eluelắp said to four men: "See to it that nobody steals the nuts from the tree, or carries away the fallen ones!" But Lugeilĕ́ṅ took one secretly, carried it to

Mogemog, and planted it there. It grew rapidly, and bore a fine crop of nuts. Then all the people sailed to Mogemog in their canoes, and got coconuts. And this is the way that the coconut came to the islands.

The Origin of Thelăñ and His Brothers.

Eluelăp had three more sons, Thelăñ and Alülemăth. They were carpenters. Thelăñ went to the colored people, and Alülemăth to the whites, and taught them how to build canoes. Thelăn built a boat in Mălip on Ponape; and the art spread from there to the west; he also constructed houses, but his mind was always set on practical matters. Alülemăth went to the white men, taught them sciences, showed them how to make ships, and made them clever.

According to another version: two men, Thelăñ and Themarū́x, are the brothers of Alülemā́th. The first two stay with the natives, and Alülemā́th with the whites. The three are not the real children of Eluelăp; they really sprang from the woman Legobū́ and the man Nigoburonialüăl, and both of them came from the woman Eo͡itšā́n. The couple had the three sons whom I have named; they were very clever, and Eluelăp loved them so much that he adopted them and gave them their names. Another son (of this couple ?) is Palŭelap, who has a son.Elülū́e. [206]

Eluelăp spoke to his sister Eo͡itšā́n: "Create men!" Eo͡itšā́n communicated this order to Legobū́. She obeyed, but she had nothing to eat. When she woke up the next morning, she found a great deal of food, because she had dreamed about it. But if she dreamed that she did not have anything, nothing was provided in the morning. Eluelắp always let her dream about what she needed to live. Themarŭ́x built the house, Thelắń the canoe. Palúelap is the man who points the way on trips, and it is he who invented the sail. His son Elülŭ́e helps him.

The Women Nagḗ.

Two friends dwelt in Ifaluk: Nagḗibiorŭ́ (1) and Nagḗirifan (2). Once when they came to Ifaluk, they began to quarrel. Then Nagḗ 2 took a coconut husk, filled it with sand, and went out to sea. She scattered the sand in the water, and an island appeared; it was Fa͡iiéu. There were no palms on it, just low underbrush, and so nobody could live on it. This woman had a son, Fagĕ́m e ta͡u, and a daughter Lewa͡uuŏ́t, but she died. When the son had grown up, he said to his mother: "Make me a canoe!" The mother made a toy boat for him. "If this canoe ever sails away from you, climb on to it!" Later the boat sailed off, so the lad swam after it, and got into the craft. It carried him to Ifaluk. He saw a number of boys there, and he taught them how to build toy boats. Nagḗ 1 had stayed in Ifaluk. One day a boy said: "Where does this boy come from, and why have we not seen him before?" Nagḗ 1 heard this. Since Fagĕ́m e ta͡u looked very like his mother, she asked him whence he had come. He told her, and then spoke about his mother. Then Nagḗ 1 took him in her house, and he dwelt with her.

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116, 539 Faraulep

Ponijoū́

Ponijoū́ was a man who died a short time ago. During his lifetime he was renowned on account of his fish magic, which was particularly effective for flying fish. Since he died nobody knows the charm, and so the natives built a small spirit house for him. When Sa͡uerū́ is asleep, Ponijoū́ appears to him occasionally, and tells him that it is a propitious moment for the men to go fishing. If the expedition is not successful, the fisherman goes to Ponijoū́'s house, and leaves a present. Ponijoū́ orders and prohibits the fishing expeditions, but the chief is always the intermediary.

How Fire Came to Men.

Eluelắp made fire, and gave it to Olufắth, who hid it in a bamboo, and then brought it to men on earth. He showed them how you can bore a fire with the help of pieces of wood. [207]

How Lugeïlḗń Taught Men Coitus.

In olden days women did not have any genital organs, and men knew nothing about sexual intercourse; they could only eat and drink. Then Eluelắp sent Lugeĩlḗń down to earth, and he came to the man Niparắra, and to the woman Temońemṓń; he said to the latter: "Do you not have a husband?" The woman replied: "Why yes!" "Well, where is he?" "He is fishing." "Is that all you know? Don't you know anything else?" As he spoke these words, Lugeĩlḗn removed the woman's clothing mat, and he saw that she did not have any organs. So he stuck two fingers inside, and formed her genitals. Then he used her and finally he departed. Then the husband came home and said: "I have brought some fish, go and fasten the canoe!" "Oh, never mind the boat!" And the canoe remained lying half way up the beach. The woman continued: "I will show you something fine, that I have just learned. I did not know it, and nobody here knows about it. Come, get on top of me!" He obeyed, but his organ refused to stiffen, so she rubbed the penis and so they had intercourse. And all the people came and watched this process. Then the wife said: "Look after your canoe!" "Oh, never mind the canoe, this is nice!" And so they lay together the whole day.

The Bird Bath.

Once upon a time, there was a bird called Báth which always made a great deal of noise with his call "Bri-bri". When you looked at him in the air, he seemed sometimes to be white, but again he was red or black. All the people were very afraid of him, because many of the ones who saw him, died. Then the survivors complained to Olufáth. So he took a young bǎth bird, put him on the earth, and said that he should remain small, and not make such a noise. When the bird sang on earth, he only managed to make sounds like "kikeriki" and "gakgak". He is supposed to have been a very large bird. (Could they be talking about the hen?) On one occasion two Yap natives noticed

2: Damm et al.--202-207 (1909) 1938 Woleaians-11
116, 539 Faraulep

it while they were fishing. They made a charm to catch it, but the bird attacked one of them, and killed him; and he wounded the other. The bird is said to have traveled to Palau, and to have died there.

2: Damm et al. --208 (1909) 1938 Woleaians
116, 534, 202, 524 Faraulep

The only musical instrument is the conch shell (tăui; mouthpiece - eoăl, sound hole - năn, to blow - xănum), and it is used for signalling and for religious invocations rather than for musical edification. Bull-roarers and leaf pipes are used for children's toys.

2: Damm et al. --208-210 (1909) 1938 Woleaians-1 2
116, 535 Faraulep

Dances: (ŭ́ru). The natives know the stick dance (no͡i ü̆́ra), which you find nearly everywhere in the Caroline Islands, and the hand dance (huafắrux). The women have a sitting dance (apĭtax); according to Hambruch, the various phases of it are:

1. a slow introduction, in the form of a choral, hand motions: closing, opening, and turning in measure according to the rhythm of the music, that is sung as an accompaniment to the song. It is in 3/4 time, but at the close it goes more rapidly, and there is a sudden pause.
2. a faster tempo and gestures which accompany a lively song.
3. like 1.
4. clapping the hands.
5. turning the head and twisting; toward the end there are gestures.
6. standing up, arranging the lines, striking the upper part of the thigh, raising the leg, shuffling the feet, turning around, then to the sides and back again, stomach dance (it is displayed in three different ways, very erotic).
7. dissolving into a dance, where there are rows, ballet style.
8. stomach dance, twisting the hips, then shuffling the feet, and toward the end there are movements of the hands, which become gradually slower.
9. coitus dance, imitation of the surrender.
10. like 6.

2: Damm et al. --208-210 (1909) 1938 Woleaians-2
116, 535 Faraulep

11. clapping the stomach with the hollow of the hand, then the breast, then a lively song, coitus dance, ballet.
12. like 11.
13. clapping, a woman chanter sings a solo, then it proceeds like 11.
14. walking forwards and backwards, then like 6, and they call: *Hŏ́ka*, *fetắi* *ŭ́ra* *tipḗi*.
15. coitus dance, provocation, clapping the upper thigh, spreading the upper thighs apart, striking the vulva.

The dancing costume (*šrŭ́p*) consists of an apron with long coconut pinnates, and the men also wear combs in their hair, which are decorated with feathers and [210] leaf bands around their tufts of hair. The men's dancing sticks are simply sticks or nerves of a coconut frond.

2: Damm et al. --210 (1909) 1938 Woleaians
116, 524 Faraulep

Hambruch noted the following toys:

a) boats (maravai͡) with sails made of taro leaves. We have already referred to their religious significance.

b) String figures (xatṓte) which one or two can make; usually there are ten manipulations in one figure.

c) bull-roarer (xắńum) of the same form as the gańī́ni of Aurepik.

d) spinners (nigaferĕ̃ń) of palm leaf strips, made in the same shape as the ones on Ifaluk.

e) ball (garofắ) of the common Carolinian form.

f) different kinds of woven toys: bird (gatắf) of woven leaf strips, married couple, pipe (atĭ́fetix), little pouch (?).

2: Damm et al. --211 (1909) 1938 Woleaians
116, 757 Faraulep

There is some medical information. When a person has elephantiasis, the kowắdewad plant is thrown in the flame, and then the patient warms himself in front of it. The natives use tšél as a healing plant for framboesia, and they prick the ulcers in syphilis. Splints of little sticks are used for broken arms.

2; Damm et al. --211-212 (1909) 1938 Woleaians-1-2
116, 805 Faraulep

Division of time. The year is divided into two parts, like our seasons: Tha͡u e fǎń and tha͡u e rắx. The months (marắm) are named for the stars, and they are in two groups:

tha͡u e fǎń		tha͡u e rắx	
üliül	November	ma͡iirŭx	May
malü	December	ma͡iilŏp	June
ith	January	thadă	July
thărebol	February	nāx	August
erema͡ui	March	xŭe	September
tumŭlü	April	uūl	October

Each month has 29 days (rắl), or really nights (pŏńi), which are determined according to the different phases of the moon. The names, beginning with the new moon, are:

s̆egōrŭ́
elĭń
mederĭń
mejăn
mejafīth
mexuăn
mejatŭi
epe͡ii
olabuĕ
oloma͡ī
māxth
oură
natiouă
kirĕi
xerăń
keretieverắx
thapăs meriouműr
komăla
komalafăń
erofŭ
ēeŭ

2: Damm et al. --211-212
116, 805

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emetatī́
s̆ruobŏ́ń
arabogū́

kaneuắ
thapắs
ewerāx

[212]

efa͡ín
ērăpf

The day is divided into various parts:

morning, sunrise	nī thorŭ́
noon	nuĕ́l
evening, sundown	nifigắfi
twilight	niga pŭ́ń
midnight	nŭ́k i ni pŭ́ń
dawn	pŭ́ń e nilō

2: Damm et al. --212-216
116, 212, 176, 802

(1909) 1938

Woleaians
Faraulep

The Faraulip natives use a peculiar script (see Figs. 279, 280) which is very similar [213] to the Polowat writing; they also have their own numerals, which the chief Sa͡ueeru invented. He teaches them to the young men, who put them to practical use in their copra dealings with the Japanese. The signs were derived from tattoo patterns and Japanese characters which the chief had taken from Japanese newspapers. [CS: Omission of illustrations of writing, and of the numerals, pages 212, 213, 214, 215, 216].

2: Damm et al. --217 (1909) 1938 Woleaians 73
116, 171, 191 Faraulep

The vocabulary is very like the one on Satowal.

2: Damm et al. --217 [2] (1909)* 1938 **Woleaians**
116, 193 **Faraulep**

There are no articles. Personal pronouns:

I γăn
you γĕl
he γī

we (inclusive I and you) γăn ema γĕl.
we (exclusive, I and he) γān ema mē.
we (three) γăn mĕn ma jēli me mĕn
we all (including the person addressed) γilĭgimĕn.
we all (excluding the person addressed) γāmi
we ilĕgez
you ilegemĕn
they ilagĭda

Possessive pronouns (Hambruch did not obtain all of them).

my	im-mĕí	his	im-amerem ătera
your	im-mŭm	our	im-mumĕm

Hambruch only gives one form of the demonstrative pronoun: mĕne - this.

2: Damm et al. --217 [3] (1909) 1938 Woleaians
116, 804 Faraulep

The measures of length are taken from the human body:
a span's width (length of the outstretched arms and the chest) ʃaňăf.
a half span ʃeteroŭp
an arm ʃepōi
half an arm (the forearm) ʃemărü
middle finger and thumb ʃeăṅ
middle finger to the knuckle ʃeʃelipotšṓ
index finger length ʃerăt
half an index finger length maro͡ilăp
one finger marŏi i rŭx